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Improvement Era

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JUNE, 1922



ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT
ASSOCIATIONS, AND THE
SCHOOLS OF THE CHURCH
OF JESUS CHRIST OF LATTER
DAY SAINTS



PUBLISHED MONTHLY
BY THE GENERAL BOARD
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Only a Picture

It was only a picture that hung on the wall,
It was only a picture, you see,
That changed my poor, wretched life to some good,
Just the picture of mother of me.

I was headed straight on the same downward road
That rough fellows travel, you see;
A poor reckless lad when I happened to find
The dear picture of mother of me.

For years I had gambled and drunk a good deal,
And done other bad things for a fee,
When I spied one night, in the house of a friend,
The sweet picture of mother of me.

At first I could scarcely believe my own eyes,
And I felt as ashamed as could be,
For I knew I wasn't half worthy to gaze
On the picture of mother of me.

Her eyes seemed so sad, and her lips seemed to move,
As if pleading more worthy I'd be,
And right there I swore that I'd change my rough course,
By the picture of mother of me.

It hasn't always been easy to stand
So true by that vow, you'll agree,
But when I was tempted I'd only to think
Of the picture of mother of me.

And years now have passed, and I've not worked in vain,—
But, dear mother, 'twas only through thee
That my life has been changed to real usefulness—
Through your picture, oh, mother of me!

Mesa, Arizona.

Mrs. Ida. R. Alldredge



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PEACE

A design intended to be given by France to the American Soldiers.
The texts at the top and bottom read:

"Those who piously died for their country have a right that the
multitude should come and pray at their Bier."

"To the Memory [here insert name of the soldier] of the United
States of America.

Died for Liberty During the Great War.

Homage of France. President of the Republic—Poincaré.

IMPROVEMENT ERA

Vol. XXV

JUNE, 1922

No. 8

Sons of Perdition and the Resurrection*

By President Charles W. Penrose

There are some little things that people get jangling about, I am sorry to say, in some of our classes. For instance: In section 76 of the Doctrine and Covenants there is one of the grandest revelations that I ever saw in my life in any book; there is nothing in the Bible that compares with it; there is nothing in any book that I ever read that compares with it, for glory, for perfection, for detail, for a revelation of the plans of the Father for the salvation of his children. Now, in that revelation, we are told what the gospel is, and we are told for what it was designed, and that the name of Jesus Christ was given to the Savior of the world, and that the time will come when he will save all except certain ones that are named there. The three different degrees of glory are made very plain and clear, I think, to all people who will read with a prayerful heart. The celestial glory is likened to the sun, because the sun is the biggest luminary that we know much about; the sun in our firmament is to us the brightest orb that revolves, and the glory of the celestial kingdom is, therefore, likened to the sun. The glory of the terrestrial kingdom is likened to the moon, because the moon is second in our sight in glory; and the third degree, telestial, is called the glory of the stars, and as one star differs from another star in its magnitude and glory, according to what we know of astronomy, so it is called the telestial kingdom. Now, Jesus Christ will bring forth all these in the resurrection from the dead, even the malefactors and the extortioners and those who love and make a lie—the wickedest kind of people, after they have suffered the penalty of the wrath of God, so that justice is satisfied, will be brought

*From a sermon delivered at the April, 1922, General Conference of the Church.

forth into some degree of glory. Those who get into the celestial kingdom have to attend to certain ordinances that are explained, and those who get into the terrestrial kingdom are to have certain qualities that are explained; there are several degrees in that one glory; and so in the telestial world, the worst kind of humanity, all except those few that are called "Sons of Perdition."

The meaning of that is made very plain. There was an angel in the presence of God, of great authority and power, and he was called a Son of the Morning, a bright luminary among the spirits in the celestial world, and he rebelled against the Father and tried to get the glory that belonged to the Son, and he was turned away and cast down with those who followed him, and he was called Perdition, and the heavens wept over him when he was cast out. Then those, who by his power, while they are in the flesh, after receiving the testimony of Jesus Christ, the spirit of prophecy; after receiving the Holy Ghost, turn away from its light altogether and deny the Holy Ghost and deny the Father and the Son; when they thus turn away, they come under Satan's power and his dominion and are called Sons of Perdition, and these are the exceptions to the rule spoken of in that revelation. All the rest are brought forth by the resurrection of the dead into some degree of glory, as explained, not in that single verse, as some people think it ought to have been, but throughout the whole revelation, and we learn clearly that those who are eventually saved, redeemed, brought out of darkness, brought out of punishment, they are brought forth by the resurrection of the dead, into one of these degrees of glory, all but these exceptions. He says he saves all except them; they shall go away with the devil and his angels into everlasting punishment.

All Mankind, Good and Evil, will be Resurrected

Now then, some of our brethren have taken a notion in their heads that when he says all except them, it means they will not be resurrected. I would like briefly to refer you to the 88th section of the Doctrine and Covenants, in which this subject is elaborated; that is, the things revealed in the 76th section in regard to these three different degrees of glory into which all these persons are brought forth to salvation, are congregated and arranged and organized with these exceptions. Now, in the 88th section, you will find that the Lord goes into further details, and he shows that when the resurrection comes, those who are of a celestial spirit, having obeyed the celestial law, will be quickened by the celestial glory. Then comes the next degree, those who receive the terrestrial principles, and they come

forth and are quickened by the terrestrial glory. Then comes the third group. These are they who come forth in the celestial glory, and their glory differs as one star differs from another, and they shall each be judged according to their works, as all will be. So there are various degrees of these people, who are brought forth according to their crimes and their punishments and their redemption; they come forth into the glory of the stars, and it says: "They who remain"—who are they that remain? It tells us these are the exceptions, these who go away with the devil and his angels and are called Sons of Perdition, and they who remain shall also be quickened; but they shall return to their own place, because they would not receive that which they might have had, but frittered away their time and season for repentance, and they go away into everlasting punishment with the devil and his angels. Read section 29 of the Doctrine and Covenants, particularly verses 26-30; also 88: 32, 33.

"Well, now," say some persons, "won't they be redeemed some time? How do you know?" Why the Lord does not tell you and he says he will not do it. He says it is not revealed; the height and the depth and the extent and the end thereof is not revealed; so do not try to find out for yourselves, without the Lord reveals something about it; and if he does, he will not reveal it to you or me for the Church, but will reveal it to us, if at all, for our own enlightenment. I know that the Lord reveals things to men for their enlightenment and blessing and comfort and qualification in times of stress and pain and deliverance; he reveals things to them by the power of the Spirit which searcheth all things, yea the deep things of God, but when the Lord is going to reveal anything for the Church, he will reveal it to the one man appointed for the purpose of revealing something new to the Church.

Our Struggle is to Obtain Celestial Glory

Now, brethren, won't it be just as well to leave that alone? Some of our brethren are so anxious regarding Lucifer: "Shall not Lucifer be redeemed some time? Won't the time come when he will repent?" If that time does come probably he would be restored to something; but repentance does not come to everybody. People sin away the time when they can repent—they cannot be saved without it. Repentance is a principle of the everlasting gospel of Jesus Christ. Why are some folks so anxious about that? Do any of our brothers and sisters ever expect to struggle to get into the celestial kingdom? You need not bother about that query. Do you expect to get into the terrestrial? You need not bother about that. You are

after the celestial kingdom; are we not all on the road, striving to overcome our little infirmities and weaknesses of nature inherited from our ancestors, and to overcome the world and the devil, as well as the flesh? Are we not candidates for the celestial glory? Certainly we are, and what we should be anxious about is to perform our duty today, to be Latter-day Saints in very deed; to serve the Lord, to keep his commandments and to remember the commandment of the Father: "There is the Son, hear Him." Listen to the voice of Jesus Christ. That is the word of the Lord to us in these latter days, for he is the revealer to us.

Now then, suppose these people sometime could repent, what have you got to do with it? You take the New Testament and read the last chapter in the gospel according to St. John, and you will find a little account there of a colloquy between Jesus and Peter. He told Peter to feed his sheep; then he told him to feed his lambs, and then Peter turned around and said, concerning John, "What shall this man do?" He said, "If I will that he tarry till I come, what is that to thee?" You feed my sheep. That, I think, is a very good lesson for all of us. What does it matter to us about Lucifer? What does it matter to us whether the Sons of Perdition ever get redemption? The Lord has not revealed it, and he says he does not reveal it except to them who are made partakers thereof. Don't pretend to know any more than your brethren on these matters. I say unto you, whether Lucifer shall be redeemed, or these Sons of Perdition be redeemed, what mattereth it to you? You do your duty; you candidates for celestial glory, go on, continuing to serve the Lord, keep his commandments; do your duty; if you are called upon to preach abroad—go out into the world and preach—you cannot have a better occupation.

Sunset

When the day is ended and the calm of eventide
Falls o'er the earth, as we sit side by side;
Let us together see its glory full—
The sunset hour in vestments beautiful.

When the song is finished and the echoes die away,
Somewhere out yonder where the hills are gray;
Let us together search the realms afar,
For angel harmonies beyond the evening star.

When Life's day closes; when the task is done;
When mine eyes are curtain'd from the setting sun,
Hold, love, my hand in the waning light,
While I whisper once more: "Goodnight!"—Goodnight!"

"Herald" Lethbridge, Canada

Frank C. Steele

An Unusual Accompaniment to a Baptism

By James E. Talmage, of the Council of the Twelve

During my eleventh year, in the Spring of 1873, I was stricken with a severe illness; and, as my parents afterward informed me, my life appeared to be near its close. My father associated this illness with the fact that my baptism into the Church had been deferred beyond the time at which it should have been attended to. At that time father was president of the Hungerford and Ramsbury branch of the Church.

As father afterward told me, he made solemn covenant with the Lord that if my life should be spared he would lose no time in having me baptized after my recovery. We were then living at Eddington, a suburb of Hungerford, Berkshire, England. Our house was within a stone's throw of one end of the great bridge that spans the Kennet River, an important tributary of the Thames. A mill race paralleled the river for a quarter of a mile or more, and between the two streams was a roadway for pedestrians. Because of possible interference by persecutors of the Latter-day Saints it was necessary that baptisms be attended to only in the night-time.

Ellen Gilbert, also in the eleventh year of her age, a faithful daughter of a devoted mother, was to be baptized at the same time. Ellen Gilbert's brother, Elijah, was then a deacon in the branch. Ellen Gilbert, now Mrs. Andrew L. Hyer, is living at Lewiston, Cache County, Utah, and her brother, Elder Elijah Gilbert, is at present a resident of Fairview, Idaho. I well remember the circumstances of the double baptism, and of the particular incident connected therewith.

On June 15, 1873, my father and Elijah Gilbert left our house shortly before midnight, traversed the Kennet bridge back and forth, looked around the neighborhood, and returned to the house telling us that all seemed clear, and that Ellen and I were to prepare to enter the water. In the interest of caution they went out once more, and returned with the same report. Ellen and I accompanied father and Brother Elijah to the place selected in the mill race for our immersion.

I was to be baptized first. As father stood in the water and took my hand, I being on the bank with Ellen and her brother, we were veritably horror-stricken by a combined shriek, yell, scream, howl—I know not how to describe the awful noise—such as none of us had ever heard. It seemed to be a combination of every fiendish ejaculation we could conceive of. I remember how I trembled at the awful manifestation,

which had about it the sharpness and volume of a thunderclap followed by an angry roar, which died away as a hopeless groan.

The fearsome sound seemed to come from a point not more than fifty yards from us, near the end of the great bridge. The night was one of bright starlight, and we could have seen anyone on the bridge, which was built of white stone with low walls. Elijah Gilbert, with courage unusual for so young a man, started to investigate, but father called him back. Father, who was also trembling, as were the others, then asked me if I was too frightened to be baptized; I was too much terrified to speak, so I answered by stepping into the water. I was baptized, and Ellen Gilbert was baptized immediately afterward.

As we started back to the house, not more than three hundred yards from the spot at which we had been immersed, father and Elijah went toward the bridge, surveyed the immediate vicinity, but failed to find any person abroad besides ourselves.

The affrighting noise had sounded to us as loud enough to be heard over a great area; but none except ourselves seemed to have heard it, as not even a window was opened by anybody in the neighborhood, and no mention or inquiry concerning the matter was later made by others. Neighborly gossip was quite the order of the time; and, surely, if that blood-curdling shriek had been heard by others than ourselves it would have been the subject of talk for many a day.

But we heard it, as we shall never forget.

Sister Ellen, Brother Elijah and I have spoken together on the matter as we have occasionally met. On January 20, 1912, I was a visitor at the home of Bishop and Sister Hyer, in Lewiston, Utah; and when mention was made of the unusual incident associated with our baptisms, I requested Sister Hyer to relate in detail the circumstance as she remembered it, for I had often wondered whether the distance of time had in any way distorted my view and rendered my remembrance inaccurate. I was struck by the strict agreement, even as to minute detail, between her recital and my recollection. On July 20, 1919, I was again in the home of Sister Hyer and made a similar request; but Sister Hyer wisely suggested that as her brother Elijah was present he should be the one to tell the story. This he did, and his account agreed with our remembrance in all details.

We know that the foregoing account, entitled, "An Unusual Accompaniment to a Baptism" is correct and true in all particulars.

Signed at Fairview, Idaho, April 23, 1922, *Mrs. Ellen Gilbert Hyer.*

Signed at Fairview, Idaho, April 23, 1922, *Elijah Gilbert.*

Signed at Salt Lake City, April 25, 1922, *James E. Talmage.*

Who Shall Have the Desert?

Origin of the Controversy over South American Nitrate Lands

By J. M. Jensen, A. M.

Comparatively recent press dispatches tell us that Bolivia has a grievance against Chile, and also that Peru has a controversy with the shoe string country. It has been proposed that the first of these difficulties be adjudicated by the League of Nations Council, and now comes the suggestion that the second be submitted to arbitration at Washington. But the exact nature of the controversies is not made clear; in fact the parties thereto, themselves, appear to be at divergence as to what shall be arbitrated. This much, however, is apparent that both disputes involve the rights of the respective countries in the provinces of Tacua and Arica and the Desert of Atacama, and are of long standing.

If you will look at a map of South America of the seventies or early eighties of the Nineteenth Century, you will see that Peru has a tail hanging down the Pacific coast to 22 degrees south latitude, and that Bolivia has a coast line from the tip of the Peruvian tail to 24 degrees south latitude, through which, of course, passes the Tropic of Capricorn. South of the Bolivian coast territory comes Chile.

Now, if you will glance at a map of South America of the present time, you will find that the Bolivian coast line has disappeared, that the Peruvian tail has been amputated, and that the Chilean shoe string has been stretched to the north more than four hundred miles.

The change involves a story of national greed, cruel warfare, and consequent misery and suffering.

Before 1840, the region in question was looked upon as a stretch of worthless desert, but the discovery, in that year, of guano and nitrate deposits in southern Peru brought wealth to that country, and helped Ramon Castilla, the Porfirio Diaz of Peru, to restore the bankrupt nation to solvency. Steam vessels were added to the navy; and improvements were made at Lima and other parts of the country.

The new prosperity brought immigrants, among them a number of Basques from Spain. In some trouble that ensued in the early sixties, a number of these people were killed, and

somehow the criminals managed to escape punishment. Spain demanded \$3,000,000 indemnity for her murdered subjects, which was refused, and the Chincha guano islands were seized by her. Peru, alone, was unable successfully to cope with Spain, and, after some delay, Chile, realizing a common danger, temporarily set aside the covetous feeling she had had for the nitrate and guano fields of the desert and came to the rescue. In 1866 the two countries gained a victory over Spain.

With Spain driven back and the danger over the cupidity of the Chileans became manifest. Of the 350 miles of nitrate coast, Peru had the northern 150 miles. Prior to 1866 Bolivia claimed the remainder. The boundary line between Bolivia and Chile, however, was not definite. There had been no urgent necessity for making it so before the discovery of nitrate. After the finding of the mineral and the development of the great demand for it as a fertilizer, the energetic Chileans crowded up the coast. In 1866 a treaty was effected between Chile and Bolivia, fixing the 24th degree of latitude as the boundary between the two countries, but Chilean miners were allowed to continue operations north of that line. Taxes were paid to Bolivia for the privilege, but it was agreed that Bolivia should not raise these taxes without Chile's consent. As nitrate, silver and copper mining became more profitable, the Bolivian government pressed harder for larger revenue.

Peru had planned to secure control by state purchase and operation of the nitrate properties within her borders, and by monopolistic methods, acquire great wealth therefrom. In this scheme Peru desired the aid of Bolivia, for the monopoly could hardly be made successful without her help inasmuch as she had such a large section of nitrate country. To accomplish the purpose, it would be necessary for Bolivia to have a free hand in taxing the Chilean operating companies. In 1873 Peru and Bolivia entered into a secret alliance with monopolistic intent in the nitrate fields. The treaty soon became public and Chile naturally believed it was aimed at her miners. She began purchasing iron clads. But Peru had had several corrupt administrations, and had squandered too much money; she was too poor to buy iron clads.

Hostilities commenced in 1879. On account of the deep ravines running at right angles to the coast and the general rough character of the country, Peru could be attacked only from the sea. The first conflicts were therefore on the water. The new ships purchased by Chile gave her an advantage, but Peru made a stubborn and heroic resistance, and it took some

time to destroy the Peruvian vessels. The whole world was greatly interested, not alone as to the results of the struggle, but as to the effectiveness of the ships of war; it was the first naval engagement between modern iron clads.

After the destruction of the Peruvian naval power, Chile determined to make an attack on the nitrate fields of southern Peru. They were courageously defended by the Peruvians, but the superior guns and abundance of munitions of the Chileans told in their favor, and the fields were captured. The Peruvian president, Prado, sailed for Europe stating that he was going to buy war ships, but the ships never came. After he had gone the seriousness of the situation was made greater for the Peruvians by revolution.

An effort was made by the United States to bring about peace. Representatives of Peru, Bolivia, and Chile were brought aboard the American corvette, *Lackawanna*, for conference. The Chilean demand was heavy: retention of Tarapaca (which had been captured); a payment to Chile of twenty million dollars; abrogation of the treaty of 1873; new fortification by Peru of Arica; and the retention of Tacna, Arica, and Moquegua, pending settlement. The Peruvians met these demands by showing that they rested on the right of annexation by conquest without regard to equity, a principle foreign to Spanish America. As a counter proposal arbitration was suggested. This was refused.

Hostilities were resumed. Callao was taken, and Lima was compelled to surrender. The Peruvians still kept three small armies in the field. They were in the interior, one in the north, one in the center, and the third in the south, but all were ineffective. The Chileans were charged with great cruelties against the people, among their practices being that of quintar, or lining up a large number of men and killing every fifth one.

After more than two years of desultory warfare, General Iglesias, in command of one of the three armies, concluded that the only course was to surrender and accede to the Chilean terms. He was opposed by the other generals, but their opposition was crushed. The treaty of peace was signed October 20, 1883, after more than four years of warfare. Tarapaca and its nitrates were ceded unconditionally and permanently to Chile. Tacna and Arica were to be held by Chile for ten years, at the end of which period a popular vote should determine to which country the provinces should permanently belong, a payment of ten million dollars to be made by the country which should retain them. This last question has never

been solved, the two countries being unable to agree on the terms of the proposed plebiscite.

Should the case of the contending countries be heard at Washington, Chile will probably insist that there is nothing to discuss except the terms of the plebiscite, while Peru will ask that the treaty of 1883 be set aside as unjust. Bolivia is desirous of having an access to the sea and some other concessions, not clearly defined.

In these controversies, Chile, having the prestige of possession, and being the stronger military and naval power, bids fair, in one or another, to maintain both her position and her possessions.

Provo, Utah, Brigham Young University.

The Shield

"We have three new arrivals."

It was the Mission Secretary who spoke. He led the way into the parlor of the mission home where I was introduced to three young men whose bright eyes, ruddy cheeks, and healthy bodies, gave eloquent witness of wholesome living and upright lives.

After I had become acquainted, I commenced to quiz them in a kindly and confidential way about their knowledge of the gospel, Church experience, and general education. Finally, I came to their personal habits. I turned to one whose clear, pink skin was proof positive of clean blood underneath, and asked:

"Did you ever smoke cigarettes?"

"I never tasted tobacco," came the manly reply.

I paused for a moment to soliloquize. Is it possible, I thought, that a young man has actually grown to maturity in this age of drugs and narcotics without trying to smoke? I looked at him with the eager interest of one who beholds for the first time an extraordinary person.

And he is an extraordinary person. By living faith in God's solemn declaration, "Tobacco is not good for man," he had attained to manhood's full estate with strong sinews, clean blood, steady nerves, clean mind, and splendid Godlike will-power.—*Nephi Jensen, President of the Canadian Mission.*

Parting Friends

(Duet)

Words and Music by EVAN STEPHENS.

Allegretto.

The piano introduction consists of two staves. The right hand (treble clef) plays a melody of eighth and sixteenth notes, while the left hand (bass clef) provides a harmonic accompaniment. The key signature has three flats (B-flat, E-flat, A-flat) and the time signature is 6/8. The tempo is marked *Allegretto*.

poco rit.

The piano accompaniment for the first system continues with two staves. The right hand features a more complex texture with many beamed sixteenth notes. The left hand continues with a steady accompaniment. The tempo is marked *poco rit.* (ritardando).

S: Ah, do not tell me that time can ev - er
Though we should nev - er more be to - geth - er

S: *R.H. play octave lower.*

The second system includes vocal parts and piano accompaniment. The vocal parts are marked *S:* (Soprano). The piano accompaniment for the right hand is marked *R.H. play octave lower.* The piano part continues with a steady accompaniment.

From our fond hearts every trace of our friendship
Though fate di - vide us e'en death cannot friendship

sev - er, Too long and fond - ly ev - er to
sev - er, Life with its shadows nev - er can

perish, Each happy kind thought of thee, of thee my
change us, Ah no, do not say that ab - sence ev - er

8 va.

friend I cher - - ish.
can es - trange us. Sor - row-ing in fan - cy I'll

As written.

bring thee to share in my sad - - ness, Joy - ous I'll

wish thee still present to share in my glad - ness.....

Rit.

a tem.

Nay, do not tell me that time can ev - er, From

a tem.

R. H. octave lower.

To Coda after D. S.

our fond hearts every tho't of our friendship sev - er.

To Coda after D. S.

Each flow - er of springtime some mem'ries will bring me,

Each flow - er of

R. H. as written.

Of thee and the happiness that once was
springtime some mem'ry will bring me, Of

ours..... ev - ery note that
thee..... and the hap-pi-ness that once was ours, Ev - ery

..... the birds will sing me, Will bring to mind some tho't of thee, And
note the birds will sing me,

1st pp f

Rit. happy vanished hours, ah yes, ah yes. ah yes, Each
happy vanished hours, Ah ah yes, Each

1st pp f

Rit. pp f

2nd

hours. Ah yes, Ah yes, yes.

2nd

D.S.

CODA No! not from our hearts, Every tho't of our friendship sev - er.

CODA. As written

"Divine Discontent"

By Parley A. Christensen, Professor of English, Brigham Young College

As Latter-day Saints we are always eager to expound the principle of eternal progression. We are justly proud of the conception, for it is a sublime one. It seems to us a vitally necessary thought in any philosophy which would give meaning and purpose to our existence. Unfortunately, in the warp and woof of this doctrine there resides something which, when wrongly conceived, tends to lull some of us into a dangerous repose. Subscribing to the idea of eternal progress, we find it easy very early in life to leave the entire matter of progress to eternity. Infinity offers ample time for the tasks of personal improvement; besides it seems fitting that a process of such epic scope as limitless advancement should be associated in our minds with a setting not less impressive than eternity itself. And somehow it is only by a cruel twist of our sensibilities that eternity can be made to have any tangible connection with the present. Like the desert mirage it maintains in our thinking an unvarying remoteness. We, accordingly, find ourselves not easily disturbed by the restless teachers of practical theology who insist that it is out of the simple experiences of this work-a-day world that the subtle changes are made which measure our advance toward the objectives of the life hereafter.

If we are to avoid the tragedy of waste, which is the un-failing companion of inertia, we must in some way be jerked into a consciousness of the bearing of the present on the future; we must indeed be made to "catch the future in the instant." If our doctrine of eternal progression is to have any value, aside from its use as a fundamental truth in our religious speculations, it must be made to touch very intimately the here and now. It must be expounded in terms of what we know, in terms of what we do as citizens and neighbors, in terms of the books and pictures we enjoy, the records we buy, and the tunes we whistle. It must, in other words, be expounded in terms of increasing knowledge, and changing attitudes and appreciations. It must gently but persistently urge us to get away from ourselves as we are and seek ourselves as we ought to be. It must arouse in us that condition which George Herbert Palmer had in mind when he said, "For in the lives of us all there should be a divine discontent—not devilish

discontent, but divine discontent—a consciousness that life may be larger than we have yet attained, that we are to press beyond what we have reached, that joy lies in the future, in that which has not been found, rather than in the realized present.”

The organization in the Church best fitted to stimulate a wholesome discontent is the Mutual Improvement Association. By its title it is dedicated to the task of arousing its members to a common betterment. This organization, if it is functioning, is helping men and women to understand how much more the gospel comprehends than a knowledge of the Ten Commandments, the Articles of Faith, and the Word of Wisdom. These are, of course, fundamental as guide posts in the way of life, but the way of life, not the guide posts, is the vital thing. There is, perhaps, nothing more disconcerting to the alert young Latter-day Saint, eager and confident in his quest for learning, than to find his mature brethren and sisters enjoying a kind of smug complacency in the belief that all that is important in the life of the soul is a knowledge of what the Lord has revealed. Nothing could be further from the purposes of the Creator, and nothing could be more fatal to effort than the idea that all the fine things of the mind and heart come as gifts. The gospel clearly enjoins us to strive after truth. “If there is anything virtuous, lovely, of good report, or praiseworthy, we *seek* after these things.” They do not come to us as divine gifts. They are the divine rewards of our striving. This means that we must somehow catch that discontent which impels men and women to rise above themselves to the more excellent things that await them. It means that we must keep our minds open, observe carefully, and read studiously; it means that we must rise slowly but surely in appreciation to the levels of the best in the thought, the literature, the music and the art of the world.

The unhappy Guinevere, reviewing in solitude the tragic errors of her life, cries out with a new understanding:

What might I not have made of thy fair world,
 Had I but loved thy highest creature here?
 It was my duty to have loved the highest;
 It surely was my profit had I known;
 It would have been my pleasure had I seen.
 We needs must love the highest when we see it.

Is it not our profit, pleasure, and duty to love the highest in all things? It is a long road from Harold Bell Wright to Victor Hugo, but duty calls to the journey, and the way is made delightful with a compensating exaltation. Having once lived and suffered with Jean Valjean, we can never again accept “Patches” as a definition of a man. We have gained a new

perspective, and have searched the human heart with a deeper insight. We have progressed, and we can never go back to our former selves. It is a far cry from tom-toms to the music of the spheres, and the popular music of recent years shows how little many of us have outgrown the tom-toms. But here again our reach should exceed our grasp. We are not ready for the divine symphonies, but we should in music live with the things that lift us. If we hear the music that is lovely until our spirits catch the complex rhythms and tenuous harmonies, we shall never again be set a-capering by the primitive appeal of laughing trombones and sobbing saxophones.

And so it is in the growth of all excellent attitudes and appreciations. If we feel the impetus of a divine discontent; if we, as a matter of duty, intelligently seek the things that are highest, we shall find in ourselves illimitable capacities for personal enlargement; and the result will be that for us the principle of eternal progress shall have a new and practical significance.

Logan, Utah

If Only You'd Play With Me

(Theme—"When You and I were Young, Maggie.")

The days must be far away, Daddy,
 Ever so far away,
 Since you were a boy like me, Daddy,
 And knew what it was to play.
 There's grey in the strands of your hair, Daddy,
 And sometimes it makes me blue,
 To see the lines in your face, Daddy,
 That won't let the smiles come through.

Sometimes I'm worried and blue, Daddy,
 Wondering all the day,
 Whatever a lad might do, Daddy,
 To make you fond of my play;
 I love the cling of your hand, Daddy,
 It's sunny whenever you smile,
 And if only you'd join in the games, Daddy,
 The day would be one glad while.

Sometimes the games go wrong, Daddy,
 That's when the boys aren't square,
 And if only you were along, Daddy,
 Things would be fine and fair;
 If I could be big like you, Daddy,
 And you were a tad like me,
 I'd stand by and fight for you, Daddy,
 Then maybe you'd play with me.

Mesa, Arizona

Bertha A. Kleinman

Life is What We Make It

By Thomas L. Martin, Dept. of Agriculture, Brigham Young University

III—Which Are You?

The people were all assembled. It was a great day in Israel. At last the Lord had said: "You shall have a king." Never before had there been such keen anticipation as prevailed on this coronation day. Samuel, the prophet of the Lord, was ready to proclaim Saul, King of Israel. "Where is he?" came the cry. When inquiry was made the answer came, "Behold, he hath hid himself among the stuff." "They ran and fetched him thence and when he stood among the people he was higher than any of the people from his shoulders and upwards." Yet, this great, big, physical man when responsibility was placed upon him to serve his people, shrank from the task, afraid of his job. He proved himself a man not equal to his calling. It became necessary for the Lord to reject him.

David was not nearly so large physically as was Saul, but when called upon to prepare himself to be the leader of Israel, he demonstrated that he was the man. All Israel trembled at the approach of the giant Goliath, but David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight the Philistine." David showed such a spirit throughout his life. "He went on and grew great and the Lord God of Hosts was with him." He enlarged the boundaries of Israel to the limits promised by the Lord. He was loved by all; a real leader, a man who lifted the people to a level never before known in Israel. David was a lifter, Saul a leaner. Which are you?

In every community we find a few who say, "We must comfort the hearts of the sick and the needy. We must call for donations to provide a celebration in order that all people may be happy. We must find ways and means to alleviate suffering." These few actually do these things. In every community there are those who say, "Let well enough alone. If the man is sick, let him look after his own affairs. If I am sick no one will take care of me. If we have a celebration it means that I must donate. Why can't the people mind their own business?"

Such an attitude is characteristic of the cockle-burr plant. Sharp spines protrude from their bodies; the environment is

very unpleasant for the seeking of the honey bee and the browsing of the cattle; an environment that wounds and spreads gloom; it asks no favors and gives none; the clammy sort of person that lives in this shell and radiates gloom to those about him. This is the type of man that is responsible for much of the misery in the world at the present time. The constant war and turmoil, suspicion, selfishness, distrust, and innocent suffering. All because of this kind of man. Which would we rather be, the man of service, or the man of selfishness? Which are you?

Young people, we are in the making. Shall we push the walls that crowd us in? Shall we stretch our arms, gaze on our strength, feel it surge through our bodies with its accompanying sensation that we are placed upon the earth not to be subdued by it but to make it serve us to the glory of its Maker? Surely his is our only choice, surely we shall become Davids and be real lifters, and not leaners. The poet says:

There are two kinds of people on earth today,
Just two kinds of people, no more, I say.

Not the sinner and saint, for 'tis well understood
The good are half bad and the bad are half good.

Not the rich and poor, for, to rate a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.

No! the two kinds of people on earth, I ween,
Are the people who lift and the people who lean.

Wherever you go, you will find the earth's masses
Are always divided in just these two classes.

And oddly enough you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner who lets others share
Your portion of labor, and worry and care?

Which are we going to be? Shall we be happy? There is but one choice. Life is what we make it. May we be counted with the lifters.

Provo, Utah

Daddy Mine

Sit here, young man, and you, sweet girl, sit here,
The sun is sinking, and the sky is blue,
And just here, asleep in straying sunbeams,
Is a picture I wish to show to you.

Look closely now, observe each careworn line!
The face though growing thin to us is fair,
And straying 'cross the broad and noble brow
Are locks of thin and plainly whitening hair.

Come, clasp this dear old hand that's lying here,
And hold it tenderly within your own;
Once like yours, 'twas soft and white and shapely,
But through the years has hard and calloused grown.

This finger has a knuckle bent and stiff;
This scar tells of a wound that has been made,
The finger nail from here was torn away,
In all the years it failed to reappear.

To you, his grown up daughter and his son,
I wish to make this statement, sad but true,
These calloused spots these scars and all these wounds,
Are traces of the blows he took for you.

You often asked for favors, did you not?
To grant you these he wondered what to do;
But he seldom left your wants unanswered,
Though you scarce knew his sacrifice for you.

You thanked him, did you, told him you were glad?
You paused to kiss his tired face those days?
No? For Daddy knew that you were grateful
And didn't care for sentiment and praise?

You didn't see the longing look he gave,
Nor noticed yet the quiver of his lips,
The drooping of his over-burdened frame,
As once again the toils of day he grips.

He didn't mind the calloused hands, the scars,
Hard labor of his life was then a part;
But often-times, I know, your thoughtlessness
Has made some calloused spots upon his heart.

You didn't mean to be unkind, I know,
You hadn't seen those dear eyes light with joy,
As words of gratitude, acts of kindness,
Chanced reaching him from grown up girl or boy.

You cannot bring him gems nor costly gifts;
But of the love you each possess in store
In rich abundance, feed his starving soul;
Your Daddy, I am sure, will crave no more.

As years pass and you follow in his path,
I hope that you will often pray, and thus:
"Father in Heaven, make us twice worthy
Of blows our earthly father took for us."

Tobacco and a Sick World

By Will H. Brown

Sensible men and women should not be satisfied with surface facts, in the study of a problem. When we are told that tuberculosis, lung and bronchial trouble, paralysis, apoplexy, heart disease, hardening of the arteries, catarrh, etc., are on the increase, in this, the supposedly most advanced age in medical science, in the history of the world, we should emphatically ask why? It is due to something. It doesn't just happen that these ailments jump on to a person here and there.

When we unflinchingly face facts, we find that the widespread and rapidly increasing use of tobacco among practically all races and classes, is responsible for much of the sickness now prevailing throughout the world. In addition to illness, many men, apparently well, often have no reserve force. At the last annual convention of the American Physical Education Association, one of the national officers said: "Thirty million American wage earners lose an average of nine days a year because of illness, entailing a loss of \$675,000,000 in wages, with a cost of \$180,000,000 for medical aid."

Every disease due to or aggravated by tobacco is preventable—simply by leaving the weed alone. Professor William H. Greer, Director of Physical Education in Harvard University, makes this statement: "The loss from earnings cut off by preventable disease and premature death amounts to \$1,500,000,000 annually."

Practically every physician of note who has studied the subject declares tuberculosis may be brought on or intensified by smoking, especially by inhaling, as is done by nearly every user of cigarettes in all countries. Henry P. Davison, New York banker, and head of the American Red Cross, says: "The great white plague is now spreading over the world with lightning rapidity."

Why an increase in heart disease? Why so many sudden deaths of men apparently well? Dr. Matthew Woods, of Philadelphia, declares: "We positively know that tobacco causes heart disease, and that it diminishes the possibility of recovery from any disease." Professor William McKeever, of the University of Kansas faculty, after making hundreds of tests

with the Sphygmograph—an instrument adjusted at the radial artery and recording the comparative strength, regularity and nervousness of heart beats—says: “The habitual cigarette smoker’s heart is very weak and feeble, except for the few minutes he is indulging the habit, when the pulsations are unduly excited.”

Why so many persons stricken with paralysis? Prof. M. E. McIndoo, of the Bureau of Entomology of the United States Department of Agriculture, making many tests with nicotine as a poison for killing insects, has proved conclusively that it kills by paralyzing. From this Robert Sparks Walker, in a magazine article, reasons: “Will not future investigation reveal the fact that the use of tobacco is directly responsible for much of the paralysis that attacks the human family?”

Why so many tens of thousands of men afflicted with arteriosclerosis? Dr. Chas. L. Hamilton, of Ontario, answers this question: “In men of 35, who are tobacco users, we find as much hardening of the arteries as is normally found in men of 70.” In other words, habitual tobacco users, at thirty-five, are as old as they should be at seventy. And catarrh? Dr. John B. Huber says: “Tobacco induces catarrh of the nose and throat—and no catarrh, from whatever cause, is curable in a smoker.”

Yes, our old world is very sick—and we have seen that much of the illness is preventable, by following this simple remedy: Cut out tobacco, the weed that poisons, undermines, destroys.

Oakland, Cal.

Just Try

The world’s greatest poems have ne’er been written;

The greatest songs are still unsung.

The world’s greatest sons are not all risen;

The greatest deeds are yet undone:

Then try.

The world’s greatest speeches are still unmade;

The greatest races yet un-run.

The greatest corner stones have ne’er been laid;

The greatest victories not yet won:

Then try.

The world’s greatest thoughts are still unspoken;

The greatest books are not all read.

The vast silences lie still unbroken;

The sun shines still upon thy head:

Just try.

Kimberly, Idaho

Leslie L. Sudweeks

Irrigation and Soil

By J. E. Greaves, Chemist, Utah Agricultural Experiment Station

III—Is Irrigation Water Increasing the Fertility of Your Soil?

The Valley of the Nile has become famous in irrigation history, not because it was among the first irrigated districts of the world, but due to its extremely fertile fields, the fertility of which has been maintained through the ages. Other soils just as fertile have become barren, but the Valley of the Nile continues fertile through the waters which are continually carrying rich deposits of silt to it each year. Hence we find that a soil's fertility may increase and not decrease due to the irrigation water applied to it. Is your soil gaining or losing in plant food due to the water applied? The answer to this question will be determined by the nature of the water applied and the knowledge of the farmer applying it.

If the quantity of irrigation water used is large there is a constant drainage through the soil, the probable effect of which would be the carrying out of certain soluble constituents. Whether this is greater or less than that brought to the soil will vary, depending upon the composition of the water, nature of the soil, and the quantity of drainage. On the other hand, when water is added in moderation nothing is carried from the soil; moreover, the water applied to the soil evaporates and deposits within the soil its soluble and insoluble plant food.

Now let us examine some of the results which have been obtained during the last few years at the Utah Experiment Station, in a study of the irrigation waters of the intermountain region, bearing in mind that the constituents which are most usually lacking in soils are potassium, phosphorus, and nitrogen.

During 1916-17 the Chemistry Department of the Utah Agricultural College collected hundreds of samples of water, representing fifty-eight streams, the majority of which are extensively used for irrigation purposes. These waters vary in potassium content from 49 parts per million to only .79 parts per million. Slightly over one-half of the waters contained five parts per million. The importance of these results becomes more obvious when we examine the pounds of potassium carried to an acre of soil by two acre-feet of water. This varies from 266.6 pounds, in the case of the highest, to 4.4 pounds, in the case of the

lowest, with an average potassium content of 33.4 pounds per acre.

These results are not without economic significance, for the potassium in highest would be sufficient to produce 370 bushels of corn, 230 bushels of wheat, or 34 tons of sugar-beets. The average for the streams is sufficient to produce 47 bushels of corn, 29 bushels of wheat, or 4 tons of sugar-beets.

Many of the soils of the intermountain region are rich in potassium; hence, this element is not as important as is phosphorus, which, although used by the crop in smaller quantities, is nevertheless at times the limiting factor in crop production.

The total phosphorus of the irrigation waters analyzed varied from traces to 5.47 parts per million. The great majority of them, however, contained less than one part per million. The average in two acre-feet of the streams was 3.46 pounds, for the wells 3.36 pounds, and for the drains 1.82 pounds.

The phosphorus in two acre-feet of the water from the richest stream is sufficient for the production of 175 bushels of corn, 120 bushels of wheat, or 33 tons of sugar-beets. In the case of all the other streams, while not as high, it undoubtedly plays a part in maintaining the phosphorus content of the soil.

Even more important than the phosphorus is the nitrogen of the waters, for nitrogen is the limiting factor of crop production in most of the soils of the intermountain region. This varies from traces up to 24.3 parts per million. The average quantity of nitrogen in two acre-feet of the irrigation is 22.8 pounds, while that in the highest is 132.2 pounds per acre. This would be sufficient to produce 186 bushels of corn, 114 bushels of wheat, or 17 tons of sugar-beets.

These results probably help to explain the remarkable fertility of many of the irrigated soils of the arid regions. Some of them have been producing crops undiminished in quantity for upward of fifty years, and there is no reason why a limited few soils on which the richer irrigation waters are being used cannot continue for another fifty or one hundred years to produce maximum crops.

Greed

To be always getting and hoarding and planning,
A way to grasp more with eyes never scanning
The day to perceive another's dire need,
Doth fill well the mouth of insatiable greed.
To be always getting and never once giving.
Ah me! such a life would not be worth living;
But like unto some stagnant pool must appear
With depths growing deadlier year after year.

Grace Ingles Frost

The Glory of the Foot-Hills

By Claudia May Ferrin

With the lengthening of the shadows came the happy flurry of the customary tramp along the trail. Nate's day was done; and Allie Barden, glad of a respite from the heat of the kitchen, skipped past the crude piazza where lounged her father and the two or three boarders, with their outfits and reminiscences. On down the path through the miniature orchard, dotted with mountain hemlock and clumps of huckleberry; on past the hedge, another token of her father's ambition. Presently she spied a gleaming straw hat—broad-brimmed, fresh, of the kind that spring from the village store, Nate's one great purchase each year. Her own, worn at mother's bidding, swung back full weight against the ribbons tied under her throat. A low call, and the former began a hurried bobbing in her direction.

"I've waited such a long while, Allie." He kissed her awkwardly. But she liked it, blushing a deep crimson.

"Ten minutes?" she rejoined. "You're such a patient chap!"

"Don't start a purty little scoldin', now. There's our other—the real price of waitin' we've got to do. When d'you s'pose that'll end?"

They gazed off toward the western slope, beyond which the sun's rays were beginning to glimmer into color and uncertainty. The hill-side lay a green-black beneath; under that the darkness of the scrub forestry of the valley. An occasional light reminded them of their neighbors' existence. Down the valley could be seen, by stepping closer to the brink, the cluster that marked the village of miners' cabins.

"Any mail?" It was her usual query. She took mechanically the fruit-culture magazine he handed over, tucking it into her belt. The periodical was an especial treasure of Sim Barden's, by which he planted, grafted and pruned.

"The cannon-ball will be along, soon. I can't ever wait, somehow, till that comes by—to see if there's anything more. We'd lose nearly two hours."

Half way up the slope opposite—easily seen as yet—gleamed the thread-like trail the railway had cut, when they were but children. The passing trains held a charm the two could not outgrow.

"You are early, remember. It'll be a half-hour, if not longer."

"What of that? Let's walk down a ways, where we can see better. The lights'll show up big this evenin'."

Their eyes fixed on the spur-hills and the sunset sky above, the two proceeded leisurely enough. But they had not quite reached the road leading over the tiny stream, when a cloud of dust on the hill-side caused them to start in alarm. A heavy rock had become loosened, rolling directly into the railway track.

"The flyer!" they cried. "It is time, almost. What can we do?"

"Let's run, anyhow." They planned, breathless from haste, as they rushed wildly on—over the valley trail, across the rocky bed of the stream. "You go up the track an' signal the train," gasped Nate. "Here's a box of safeties—an' my hat! Burn it, burn that paper of your dad's—make a good strong light. I'll go the other way an' make the village quick as I can, so's they can telegraph."

The limited, with every passenger and official in the height of excitement, came to a dead stop an eighth of a mile away. Allie, ready to faint from the strain, had burned both hats and the treasured magazine in her frantic effort to keep up the signal.

Two hours later the wrecking train had ousted the impediment and was making for the village siding. Nate and Allie, their own best secret a common one, had been handed the customary purse by way of a wedding gift. Through the darkness they hastened back to the cabin, to apprise Sim Barden—of the destruction of his magazine.

Up the slope, at the spot whence the stone had broken away, a clump of men had awaited the crash. They slunk away like beasts of prey—wrangling, vengeful, out-done.

Boston, Mass.

The Greatest Blessing to a Man

What is the greatest blessing to a man? The full answer to the question in its larger sense may read: The transcendently superlative blessing to a man is the love of a good woman, whose wifely, affectionate companionship, enables him to win out and go on; bearing and participating with him in his joys, sorrows, reverses and successes, in the vicissitudes of their travels along the ever-extending pathway of life; while the glory of fatherhood and motherhood continues with them throughout the eons of eternity.—*E. H. Lund.*

The Agriculture of the American Indian

By Vernal Willie

[This article deals with the agriculture of the American Indians, at the time America was discovered, and is the result of considerable research work by the author, on this subject. For most people, Indians are not usually associated with agriculture, and it is, therefore, a subject that one might well be interested in knowing more about, particularly since the culture of the white man has replaced that of the Indian; and, in many cases, the new culture has not been as good as the old. We believe this comparatively new subject will prove very interesting to many people. The author is a Senior student in the Agricultural College of Utah, and graduates this spring—*Editors.*]

The food supply of a nation is one of the first things to consider in the study of the people of that nation when we realize that the commonest and strongest of human traits are those having to do with food.

It is a common tendency among the several groups of mankind to specialize in some one kind of food, which becomes the stable, or main, support, to be supplemented by other foods when opportunity permits. Even the very complex cultures of today have not fully overcome this disposition, as shown by the great demand for beef, bread, and rice. This specialization is uniformly distributed over a considerable area. It is because of this that we are able to divide the new world into separate, distinct food areas, at the time the first Europeans came to this country.

Beginning with North America we have a large extent of territory in northern Canada, which is the natural range of the caribou, or American reindeer, whose flesh was the main support of the aboriginal populations. Sea mammals were also extensively used, but the caribou was absolutely indispensable to their existence, not so much for food as for winter clothing. The failure of the caribou in any one locality for even one season would spell disaster. In southern Canada the moose and other deer were also available; and in the far north, the musk-ox; wood bison were also found in a few localities, and hares and other small animals were eaten when needed. Their lakes and rivers were also well stocked with fish and in season by water fowl.

The method of hunting the caribou, by both the Eskimo and the Indians was to drive or stampede them into artificial

or natural lanes or defiles where the hunters are concealed. Another form was to run them into deep water, where they were at the mercy of the swift canoc-men. Snaring was also highly developed, even the largest game being caught in this way. They used the harpoon, hooks, line and net in their fishing.

The cache was an important invention of this area. The name is usually applied to an elevated or subterranean enclosure for storing dried or frozen meat. The hunters followed the great herds of caribou over the plains, and the kill of each day was dressed as quickly as possible and then cached, after which the pursuit was again taken up.

Extending from central Canada on the North to New Mexico on the South, covering the eastern part of Utah, and extending to Nebraska on the East, was an inland area, not as large, however, as the caribou area, in which bison or buffalo were the principal food. Elk were abundant and also mountain sheep, and out on the plains antelope were to be met, but these were obscured by the seething masses of bison, encountered everywhere, summer or winter.

The methods of hunting bison were similar to those used in hunting caribou. Before horses were introduced, small herds were enticed or stampeded into enclosures where they were shot down at will; at other times they were rounded up by systematic grass firing. In favorable times, the surplus meat was dried and packed in bags.

It would be well here to note the manufacture of pemmican, a process which was characteristic of this area. To make pemmican, the dried meat of the buffalo was pounded fine with stone hammers and packed in bags which were then sealed with melted fat. A special variety of pemmican was prepared by pulverizing wild cherries, pits and all, and mixing with the pounded meat. When properly protected, pemmican will keep for many months, and being compact and easily transported forms an exceedingly valuable food.

Colonel Theodore Roosevelt in his sketches of *Hunting The Grizzly*, has the following story to tell about the buffalo:

"My friend, Gen. W. H. Walker, of Virginia, had an experience in the early '50's with buffaloes on the upper Arkansas river, which gives some idea of their enormous numbers at that time. He was camped with a scouting party on the banks of the river, and had gone out to try to shoot some meat. There were many buffaloes in sight, scattered, according to their custom, in large bands. When he was a mile or two away from the river a dull roaring sound in the distance attracted his attention, and he saw that a herd of buffalo far to the south, away from the river, had been stampeded and was running his way. He knew that if he was caught in the open by the stampeded herd his chance for life would be

small, and at once ran for the river. By desperate efforts he reached the breaks in the sheer banks just as the buffaloes reached them, and got into a position of safety on the pinnacle of a little bluff. From this point of vantage he could see the entire plain. To the very verge of the horizon the brown masses of the buffalo bands showed through the dust clouds, coming on with a thunderous roar like that of surf. Camp was a mile away, and the stampede luckily passed to one side of it. Watching his chance he finally dodged back to the tent, and all that afternoon watched the immense masses of buffalo, as band after band tore to the brink of the bluffs on one side, raced down them, rushed through the water, up the bluffs on the other side, and again off over the plain, churning the sandy, shallow stream into a ceaseless tumult. When darkness fell there was no apparent decrease in the numbers that were passing, and all through that night the continuous roar showed that the herds were still threshing across the river. Towards dawn the sound at last ceased, and General Walker arose somewhat irritated, as he had reckoned on killing an ample supply of meat, and he supposed that there would be now no bison left south of the river. To his astonishment, when he strolled up on the bluffs and looked over the plain, it was still covered far and wide with groups of buffalo, grazing quietly. Apparently there were as many on that side as ever, in spite of the many scores of thousands that must have crossed over the river during the stampede of the afternoon and night. The barren-ground caribou is the only American animal which is now ever seen in such enormous herds."

The next great hunting area is in South America. From the interior of Argentina to the Horn we have an open country. The fauna was not so rich but the guanaco were abundant. Another animal of economic importance was the rhea, or American ostrich. The early accounts suggest that the original human inhabitants of this area were a nomadic, hunting people, primarily dependent upon the guanaco, which they pursued with the bola and the lasso.

Although in these three great hunting areas the main food was flesh, many vegetable products were used. Even in the Arctic the Eskimo gathered berries and edible roots in summer. Cherry, plum, strawberry, and in arid portions the prickly pear was abundant. Of roots there were several species, but particularly the prairie turnip was used.

All the streams between San Francisco Bay, and Bering Strait are visited by salmon. They ascend from the sea to spawn, and are available to all the tribes, even those far inland. The run occurs but once a year, and at this time they are taken out in great numbers, to be dried and smoked. In the Colombia Basin, the dried fish were afterwards pounded fine in mortars, thus being reduced to a state not unlike pemmican. This pulverized food is carefully stored in baskets as the one chief reserve food supply of the year. Dried fish and berries were their staples. Where available, a kind of clover was eaten green, and the inner bark of the hemlock was worked up into a kind of bread-like food.

In southern California and eastward over to the Great Basin was an area in which game animals were rare, and wild seeds and acorns were chiefly used for food. The raw acorns are not palatable for they contain a large amount of tannic acid; however, this objection is eliminated by pounding the kernels into flour and then leeching with hot water. In this area fruits and berries were very rare.

The term "digger" was generally applied to the nations of this area because of their persistent gathering of roots and plants. Notwithstanding the popular idea of modern California as an ideal habitat for us modern Americans, it must be regarded as rather unfavorable to the development of primitive tribes, for while enough food could be found, it had to be gathered in little bits.

Many of these Indians ate rodents, snakes, or insects. When the Utah Pioneers entered the Salt Lake Valley the ground was covered with millions of black crickets which the Indians were harvesting for their winter food. The Indians made a corral twelve or fifteen feet square, fenced about with sage brush and greasewood, and with branches of the same drove them into the enclosure. They then set fire to the brush fence, and going amongst them drove them into the fire. Afterward they took them up by the thousands, rubbed off their wings and legs, and after two or three days separated the meat, which was usually half an ounce to an ounce of fat to each cricket.

In the eastern half of the United States including a very small section of Canada we have a distinct agricultural area. The chief crop was maize which ranks high in excellence among the world foods, and after the epoch-making discovery of Columbus was quickly spread to other parts of the world.

In General Anthony Wayne's report to the Secretary of War on his first trip into Ohio, in 1794, he says that he had never beheld such immense fields of corn in any other part of America. It is reported that more than four thousand acres of standing corn was destroyed by Wayne's army between Fort Defiance and the mouth of the Miami of the Lakes. After the defeat of the Indians at Fallen Timbers, several days were spent in destroying their crops. In 1790, twenty thousand bushels of corn was seized and burned at the headwaters of the Miami River.

No careful study of aboriginal varieties of maize has been made, but the data at hand suggest that about all the distinct kinds we are growing today on our farms were in existence by 1492, and that they existed side by side in the same fields.

The Indians dug up the ground with pointed and spade-like tools. The hoe was universal in the eastern maize area.

The agricultural pattern was to hoe up hills around the plants. Maize, squashes, and beans were often put in the same hill. Tobacco was planted in hills, and so were the sweet potatoes of the South. Millet, gourds, and melons were also grown in the same way. The first Atlantic colonists adopted the hoe pattern of the natives, especially in the South, where to some extent it still survives. The maize was planted with a forked stick and cultivated with a bone hoe, the blade being made from the shoulder bone of any large animal.

Artificial fertilization was practiced from Nova Scotia to Chile. One method widely distributed was the placing of fish in the maize hill. Of foods and dishes made with maize there is a long list which is in the main the same as we ourselves use.

Of manufactured foods other than those made of maize, maple sugar takes first place. Practically every essential detail of the process now in use was developed by the Indians of this area before 1492.

Another food deserving mention is oil derived from hickory and walnuts. This oil was characteristic of the South, and the natives did a good business in supplying it to the colonists.

Wild fruits were abundant and many species were used. Some of them planted and cared for extensive orchards of both apples and peaches. Wayne in one of his early expeditions into northern Ohio cut down several thousands of the peach and apple trees belonging to the Indians.

One important characteristic of agriculture in this area is that it was woman's work, the man being a hunter.

We now come to an area, extending from California on the North to Chile on the South, including Mexico, Central America, part of Colombia, Ecuador and Peru in which agriculture was intensively practiced. Here work in the fields was not regarded as woman's work exclusively, and here hunting ceases to be an occupation. As may be anticipated, it is the home of the most advanced Indian cultures.

Beginning with the North, we have the Pueblo-Dwelling peoples of southwestern United States and northern Mexico. Besides maize, beans, melons, squashes, and sunflower seed were the chief crops. In historic times, at least, onions and chile peppers were favorite garden plants; and the following wild plants were largely used: Pinon nut, mesquite, and suguaro. Tobacco and cotton were cultivated. Game was rather scarce, rabbits being the most numerous. Turkeys were domesticated. Of prepared foods, the most unique is the piki maize bread, made in thin, paper-like sheets.

In Central America, there were many fruits, many of which are now cultivated by Europeans, as the mammae apple, the alli-

gator pear, the cashew nut, together with the fleshy stalk of its tree, also the tomato and pineapple.

In the Andean region of South America it is possible almost at any point to shift from high to low valleys, thus quickly passing through several varieties of climate, and by lateral shifting to encounter deserts and the most well watered stretches in succession. They raised maize, potatoes, sweet potatoes, manioc, beans, tobacco, coca, and cotton. Salt was manufactured in favorable localities and formed an important article of trade.

The beautiful valley, surrounding the holy city of the Inca (Cuzco), was so supplied with a carefully worked-out and well-distributed irrigation system, that even Pizarro's rude band of destroyers were awed and astonished when they first beheld it.

Prescott thus describes, in an impressive way, the civilization that Pizarro so rudely swept away:

"By a judicious system of canals and subterraneous aqueducts, the waste places on the coast were refreshed by copious streams, clothing them in fertility and beauty. Terraces were raised upon the steep sides of the Cordillera, and, as the different elevations had the effect of a difference of latitude, they exhibited in regular gradation, every variety of vegetable form, from the stimulated growth of the tropics to the temperate products of a northern clime. An industrious population settled upon the lofty regions of the plateaus and towns and hamlets, clustering amidst orchards and wide-spreading gardens, seemed suspended in the air far above the ordinary elevation of the clouds. Intercourse was maintained between these numerous settlements by means of the great roads which traversed the mountain passes, and opened an easy communication between the capital and the remotest extremities of the Empire. The soil, though rarely watered by the rains of heaven, was naturally rich, and wherever it was refreshed with moisture, as on the margins of the streams, it was enameled with the brightest verdure. The industry of the inhabitants, moreover, had turned these streams to the best account, and canals and aqueducts were crossing the lowlands in all directions, and spreading over the country, like a vast network diffusing fertility and beauty around them. The air was scented with the sweet odors of flowers, and everywhere the eye was refreshed by the sight of orchards laden with unknown fruits, and of fields waving with yellow grain, and rich in luscious vegetables of every description that teem in the sunny clime of the Equator. The Spaniards were among a people who had carried the refinements of husbandry to a greater extent than any yet found on the American continent. As far as the eye could see, the level tract exhibited the show of a diligent and thrifty husbandry."

The art of irrigation was known from Arizona to Chile, and in Peru was carried out on a scale scarcely equalled by modern nations. The remains of aqueduct systems in the Andes show such genius and organization that our respect for the native American rises to a high point.

In the eastern regions of America crops grew without watering, but in the West and Southwest the soil was arid, and irrigation was necessary; hence, there are found remnants of ex-

tensive irrigation canals built to bring rivers out on the dry land. There are indications of them along the fertile bottoms of the Colorado river in Glen canyon; in the Verde river region of Arizona some very large canals have been observed, and on the upper Gila river in Arizona, Fewkes discovered traces of reservoirs and irrigation canals. Several of these old canal beds in Arizona are being used by modern ditch builders. In the Salt River Valley alone, these prehistoric farmers are believed to have irrigated successfully 200,000 to 250,000 acres of crop land.

Many historians have said that if the inhabitants of America could have had isolation, and a good beast of burden, they would have reached a much higher stage of civilization than they did reach. The most common domesticated animals were the dog, the llama, and the related alpaca. There were no others. It is true that we have on record instances of individual animals of other species being tamed but in no case were they propagated.

The dogs served several purposes: transportation, hunting, guarding, and companionship, or food, according to locality. They varied greatly in size and form from the hairless variety of the tropics, to the great hairy beasts reared in some parts of the Arctic.

In Peru we have the llama, a small camel-like animal which has little more carrying power than a large dog, but is particularly well adapted to mountain travel. These were domesticated in large herds, sometimes reaching the thousands. In addition to their use in transportation, they were slaughtered for their flesh and sheared for their wool.

Before the time of Columbus, no tribe had an animal able to carry a man. The dog packers walked in front of their trains, and even the Eskimo walked more than he rode. The coming of the Spaniards made quick changes. The mule and the donkey were soon in general use. Wild cattle soon overran Texas and southern California. The use of the horse spread much faster than exploration, so that in many cases our first actual view of a tribe is a horse user.

Turkeys were raised for their feathers and eggs by the Pueblo and Mexican peoples. As to the tribes of the lower Mississippi, we cannot be certain, for some of them got chickens so early that the first French settlers in Louisiana found them raised everywhere. The natives of Cuba, however, are credited with having domestic fowls, and with stocking fish ponds when first discovered. The domestication of the bee for its honey was common in some districts.

Logan, Utah

Hospitality

By D. C. Retsloff

The afternoon shadows were lengthening and wrapping the deep canyons of the mountains in folds of soft dusky blue velvet as I came to a path crossing the trail.

It was a well worn path and I followed it. It ended at the rocky doorstep of a weathered log cabin more than half hidden by long, red-brown branches of southern mahogany.

On the rough hewn white pine door was tacked a paper, and on it in cramped script was written:

"Stranger—The door's unlocked. Go in. There's plenty of uncooked eats in the tin pails. There's wood in the leanto and water in the spring, just up the canyon. Build a fire, cook enough for two, and make yourself comfortable till I come. I quit work when the sun kisses the peak of old Baldy.
"John Bush."

The fire was snapping—the potatoes and warm water bubbling—the bacon sputtering, and the red glow from the warped old stove adding a homey bit of color to the brown room when John Bush entered.

He was tall and sturdy, with snow white hair, a weathered skin, and eyes as alert as those of a young chipmunk. He was a prospector of the old school. His leathery face beamed as he thanked me for the warm meal and the glowing stove.

We sat on the rude step and talked until the evening star hid herself behind the distant peaks. The warmth still lingered in the room, the pines higher up the mountain whispered to each other, the faint murmur of the little stream running away from its Spring mother reached me as I lay between the soft gray blankets in one of the built-in bunk ends.

I am glad that I lost my way; glad that I followed the worn path; glad that I met John Bush, and more than all else, glad to know that in some corners of this busy universe there is still found the fine old art of hospitality.

San Diego, Cal.

Significant Conference Themes*

By President Heber J. Grant

I am delighted once more to have the opportunity of meeting with the Latter-day Saints in General Conference assembled. I am pleased indeed to see so large a congregation here today, considering the inclement weather of some months past, and the great need of our farming community to stay at home to prepare their farms for the coming harvest. It shows the faith of the Latter-day Saints when they neglect their ordinary temporal affairs, and, upon a week day, assemble in such large numbers as we see here before us. I believe this is one of the largest congregations I have seen for a number of years, except on the Sabbath day, of Conference when, as you know, the building is overcrowded and we have to hold overflow meetings.

THE INSPIRATIONS FROM A NOTED HYMN

I never hear the opening hymn, "Come, come, ye Saints, no toil nor labor fear, but with joy wend your way," but that my heart goes out in gratitude and thanksgiving to God for these wonderful men and women who sang this hymn, day after day, and week after week, and month after month, as they were crossing the plains, coming fifteen hundred miles from the city of Nauvoo, where, as you know, they had been expelled by a mob. A gentleman said to me in substance, when I sang him this hymn one day as I was taking him up one of our beautiful canyons, "Mr. Grant, I have never heard a single verse of any hymn that has impressed me more with an absolute and perfect faith in the immortality of the soul of man than that last verse in your hymn, 'Come, come, ye Saints.'" Previously he had asked me for a copy of the hymn which I gave him, and in addition, I had given him a copy of *The Songs of Zion*.

"And should we die before our journey's through, happy day, all is well. We then are free from toil and sorrow too, with the just we shall dwell." I am convinced that every one of the people who traveled a thousand miles over an almost trackless trail to these valleys of the mountains, and who sang this hymn, had an absolutely abiding testimony in their hearts and souls of the immortality of man. There is no doubt in the mind of any Latter-day Saint that the body shall be literally resurrected, that we shall meet God, our Father, in

*Opening address at the Ninety-Second Conference of the Church, April 6, 1922.

whose image we were made, that we shall meet our Redeemer, our elder brother, the Son of the living God. We have in very deed found the place which God for us prepared. We have in very deed been blessed of God. We have become, as the Prophet Joseph Smith predicted, a mighty people in the midst of the Rocky Mountains. He said that the Saints should continue to suffer much persecution and affliction, that many should be put to death by our persecutors, and others should live to go and assist in building cities and making settlements and should become a great and a mighty people in the midst of the Rocky Mountains. This part of the country was then considered a worthless tract; it was put down upon the maps as the "Great American Desert," but the inspiration of the living God to Joseph Smith as shown by the prophecy that he uttered and had recorded, was that we were to come here; and we have come here, and we have become a mighty people in the midst of these mountains. Brigham Young announced that in vision the Lord had shown him this valley, and when he stood upon the hill to the east and saw the valley, he said "This is the place." When I think of this great building erected by him and remember that the few nails used in it cost at the rate of \$1.00 a pound, and that it is held together with wooden pins and tied with raw-hide—when I think of the erection of this building and the organ here and all the great things that were accomplished under the direction of that wonderful pioneer, especially when I hear this hymn, my heart goes out in gratitude, that I, too, had a father who was one of those who came here in early days as a pioneer and that he had in his heart the love of God and the faith that God had prepared a place for us, far away in the West.

CONCERNING THE GREAT SUGAR INDUSTRY OF THE INTERMOUNTAIN COUNTRY

I have received a communication asking me if I did not think I had charged a little bit too much when I received \$900,000 commission for raising \$2,100,000 to help out the Utah-Idaho Sugar Company. I did not get one dollar of commission, neither did the "Mormon" Church get a dollar of commission; but the "Mormon" Church used its credit for \$2,100,000 to buy \$3,000,000 of preferred stock, (less the limited amount which the share holders took, which was a little less, as I remember it, than 10 per cent of the capital stock). We did this to save the sugar industry, and I spent weeks of my time borrowing money for the Church—something we do not like to do, and would not have done except to save a great industry, for the benefit of the farmers and the stockholders of the company.

I want to say to the Latter-day Saints that the first beet sugar factory ever built in the United States of America, with American machinery, was built by the people of Utah, at Lehi; but for the fact that the Church of Jesus Christ of Latter-day Saints used its credit

and borrowed the money to build that factory, during the panic of 1891, that factory would never have been built. I was utilized by President Woodruff and his counselors as the financial agent of the Church, and I went to New York, to Boston, to Hartford, to Philadelphia, to San Francisco and other places, and borrowed money upon the credit of the Church to finish that factory, for the people who had subscribed for stock in it, because of the panic, failed to fulfil their pledges. It is only fair to say that many of the bankers were not willing to loan money to build that factory, even to the Church, because banks were failing all over the country. I made a proposition to the bank that loaned the last \$100,000 for the building of the factory that if the banker, the cashier and manager of Wells Fargo Bank of San Francisco, would write the names of twenty-five of the strongest financial men in Salt Lake City who were "Mormons" I would promise that twenty out of that twenty-five would individually and collectively guarantee the payment of the \$100,000. I used to be his office boy in Salt Lake City when he was the manager of Wells Fargo Bank here, and I pleaded with him that as he believed in me as a boy, to believe in me now as a man and as one of the leaders of the "Mormon" Church. He laughed and said, "Why, Heber, that is an impossibility, no set of men on the face of the earth would guarantee four Church notes for \$25,000 each. I said, "All I ask is for you to give me the privilege, and if I fail to get the twenty signatures, then I do not ask you to loan me the money." He said, "My boy, I will go you 100 per cent better; you offer me a margin of five; I will give you a margin of ten. I will write thirty names, and if you can get twenty out of the thirty, your Church can have the money." He wrote four or five, tore up the slip of paper, threw it in the waste-basket and said, "By the way, Heber, twelve or fourteen years have passed since I left Salt Lake, many a man who was wealthy then may be busted now; I will just have my successor in Salt Lake write those thirty names and when you take him the notes he will pay you the money. I came home and the man wrote thirty names. I secured twenty-four signatures out of the thirty and three of the men on the list were out of the city, and I secured one endorser who was not on the list, the late David Eccles, who was worth more than any half dozen of the men who signed. David Eccles who heard me telling the story, asked me the question, "Is my name one of the thirty?" When I said, "No," he said, "I would like to look at those notes." I had said they were payable, one in six months, one in twelve months, one in eighteen months and one in twenty-four months. He did not look at the face of them; he turned them wrong side up and wrote his name on the back of them and said, "My name won't hurt them." Then he said, "You tell President Wilford Woodruff that David Eccles always keeps two or three hundred thousand dollars where he can put his hand on it by giving thirty days' notice, and that, as these notes fall due, if he will give me thirty days' notice, I

will take them up, and he can pay me in one year or five years or ten years or whenever convenient.

There is, perhaps, nothing more tiresome to an audience, accustomed to hearing a man speak always without reading, than for him to read to them, but I am going to tire you by reading an editorial from the *Improvement Era*, entitled, "Integrity and Industry:"

"In the practical religion of the Latter-day Saints, we find not only spirituality, but integrity; not only faith, but works" * * * *

I may not have been a very good preacher of the gospel of the Lord, Jesus Christ, from the standpoint of doctrinal preaching, but I have endeavored, to the best of my ability, since I was called as a boy forty odd years ago, to preside over the Tooele stake of Zion, and forty years this coming October, to be one of the apostles of the Lord, Jesus Christ, to preach the doctrine of St. James, "I will show thee my faith by my works." He wanted men to show their faith by their works; and I have announced to the Latter-day Saints time and time again from my first public speech lasting seven and a half minutes, after my call to the ministry, that I did not ask any man to be a more honest tithe payer, or a more perfect observer of the Word of Wisdom, or to be a better observer of his family and secret prayers, or to be more liberal in proportion to his means, for the advancement of God's kingdom, than I would be; and, thank the Lord, I have kept that promise, made to the people of Tooele. I believe in the Latter-day Saint who is honest with the Lord, God Almighty, who believes it a privilege to contribute to the Lord one-tenth of all that the Lord puts into his hands, I believe in the man who goes down on his knees and supplicates God every day of his life for the guidance that comes from above; I believe in the man who observes the Word of Wisdom and who has faith enough not to take into his system those things that the Lord, God Almighty has revealed to us are not good for man.

"* * * * not only thrift, but industry, not only co-operation, but unselfish service. In a community where these characteristics predominate, the consequence must necessarily result in a God-fearing, clean, loyal, prosperous and dependable people.

"As an illustration of these remarks, we cite the wisdom displayed in the saving of the sugar industry of Utah and Idaho from the recent threatened disaster. The founding of the sugar industry was one of the grandest happenings that could come to the West, and is an illustration of the wisdom, faith, and integrity of those who stood and who stand at its head. Had this great industry, which was seriously threatened, not been sustained and protected, the disastrous effects would indeed have been far-reaching, and the loss most dreadful, not only to business, but to individual producers as well.

"In view of these facts, and considering the benefits to be derived from this accomplishment, the following statement, from one who is well-informed on the subject, must prove of great interest, both to manufacturers and farmers, as well as to the people in general:

"For the various sugar companies of Utah and Idaho during the season of 1921, there were approximately 160,000 acres of sugar beets grown by approximately 16,000 farmers. About half of this amount was raised for the Utah-Idaho Sugar Company. The 16,000 farmers delivered from the 160,000 acres to the various companies in the two states approximately 1,600,000 tons of beets, from which upwards of 4,000,000 bags of sugar have been manufactured, which, if sold at the present price of about \$4.50 per bag, would amount to approximately \$18,000,000, this being distributed, about one-half to the farmer, and the other half to the workmen and manufacturers for material, etc. While the manufacturers of this sugar will undoubtedly sustain a loss, unless the price of sugar increases, yet the benefits to be derived from the circulation of this vast sum of money, during this period of financial distress, is of inestimable value. It furnishes the very life's blood of our industrial pursuits, and will assist in tiding this section of the country over, in some of its financial difficulties.

Speaking of circulation of the blood reminds me of the fact that a dollar as the circulating medium of finance, is to the body of the financial world, exactly what a drop of blood is to the human body. I understand there are about twenty pounds of blood in the human body, and that the heart handles about four ounces every time it beats; therefore it handles, since the heart beats about eighty times a minute, the whole twenty pounds every minute. Multiply this quantity by sixty, and then multiply it by twenty-four, and you get more than ten tons—yet there are only twenty pounds of blood which circulate continuously every twenty-four hours. Twenty pounds of circulating medium; ten tons of work every twenty-four hours—the heart, just about the size of my hand, is a wonderful little pump. It goes, with some people, over ninety years, without even being told to go. Of course, it just accidentally dropped inside of us, and just accidentally goes on, according to the ideas of some people!

Now, it is estimated that a dollar does from \$25 to \$100 worth of work every year. Just figure it out—if you can get a string of figures long enough—what this \$18,000,000 would do, if it did a hundred times that much work every year. Brother Ivins had an interesting check. A man in Arizona, where they have had great money depression and are hard up on account of the discontinuance of the high prices for cotton, drew up a check for \$25. When the check was returned it had paid \$500 in debts, having twenty endorsers. I heard the manager of the Federal Reserve bank in our city say that some six or seven months ago there were forty odd million dollars of rediscounts in that bank, and that they had been reduced to twenty-two and a fraction. I want to give it, as my judgment, that as 85 per cent of all the sugar that is raised in the intermountain country has to go to or beyond the Missouri river, if the vast sum of money, resulting from sugar sales had not been brought here, instead of the Federal Reserve Bank having only twenty odd millions of rediscounts today, it would have nearer thirty odd millions.

I have often told the story about Bishop Geo. E. Farrell, who bought

some home-made shoes and paid for them at the depot, and then found his \$5 went around and around and at last landed in his own pocket after paying \$25 worth of debts. He said he bought home-made goods because it kept the money at home and helped build up the community. I recommend this, because, since I was a youth of 17 or 18, I bought but one suit of clothes in Salt Lake, until the mills closed, not made from cloth manufactured in the old Provo Woolen Mills. I heard Brigham Young deliver a sermon here, telling the people who were then a thousand miles from supplies, that we should be self-sustaining and should patronize home manufacturing institutions. I patronized the Provo Woolen Mills from that day until the day the mills closed. The one suit purchased in Salt Lake that was not made from Provo goods, was when I had the honor of being in the Legislature. We gave a ball to the members of the Wyoming legislature. I was wearing at that time a gray Provo suit; but did not want to be the only white sheep at the ball in the theatre; so I bought a hand-me-down black suit from the Z. C. M. I.—“Prince Albert.” The next day I gave that thirty odd dollar suit to a poor relative. I said I did not want to have it on, if I should happen to want to preach on supporting home manufacture.

“ ‘Had this financing not been accomplished, business concerns throughout this section would have been shaken to their very foundations and would have suffered great losses.

“ ‘To produce the \$18,000,000 resulting from the 160,000 acres of beets and the sugar manufactured therefrom, it would take 1,000,000 acres of grain or 1,500,000 acres of alfalfa at the present prices. Therefore the sugar beet crop manufactured into sugar has produced, in the gross, five or six times, at least, as much per acre as that of the other standard crops of this section. It also furnishes thousands of people with employment both in and out of the factories, which the other crops do not furnish.

“ ‘Besides, the by-products of the beet crop, such as tops, pulp and syrup, have fed thousands of head of cattle, sheep and dairy cows, thus producing abundance of beef, mutton and dairy products, for home consumption and shipment abroad, the returns for which have been brought back to the two states above mentioned. Further, the feeding of the livestock on the farms helps to keep up the fertility. It has been thoroughly demonstrated that the growing of sugar beets raises the standard of farming and increases the yields of other crops to follow. The countries of the old world, as well as the new, where sugar beets have been grown for a long period of years, have proved that where 25 per cent of the land has been used for beet culture the remaining 75 per cent has raised as much in cereals as the 100 per cent produced before sugar beets were grown. The deep plowing required for this crop, the intense cultivation of the soil, and the small, fine rootlets of the beets, that penetrate deeply into the soil, and are left there to pass off into the soil, are all beneficial to other crops in the rotation system which so many of the farmers have learned to follow.’ ”

This is the end of the quotation from whoever furnished this information. The associate editor of the *Era*, Edward H. Anderson, than whom no more faithful, no more upright, no more diligent man

is in the Church of Jesus Christ of Latter-day Saints, makes the following comment:

"Both business and agriculture have indeed cause to be thankful that the policy pursued in the beginning of the sugar industry in Utah, about thirty years ago, is still to be continued."

After hearing an adverse report to establishing the industry, made by a committee of leading financial minds of Utah, President Wilford Woodruff said, "The beet sugar industry will be beneficial to this community, and although it may break the Church, it shall be established." To the inspiration of the Lord to that man, we are indebted for the establishment of this great industry.

HOME MANUFACTURE

I am delighted to say that within the last week, I have placed an order for a suit of clothes from goods made at the Knight Woolen factory. Go thou and do likewise. I am delighted to say that I am standing in shoes that are made here at home. Go thou and do likewise. We sing, "We thank thee, O God, for a prophet to guide us in these latter days," but many of us ought to put a postscript on it, "Provided he doesn't guide us to do something that we do not want to do."

GOVERNMENT AID TO INDUSTRY

During the past year, on account of the financial distress and other troubles, I have had to go to New York and Washington three times. I want to say that I am delighted to be a citizen of this great Republic. I am delighted that we are a great and powerful nation; I am delighted that the men who stand at the head of this nation are anxious for the welfare of the farmer, the stock-growers, the beet industry and every other industry in our country. I believe that, except for the aid extended by the Government of the United States, through the War Finance Committee, amounting to about nine million, five hundred thousand dollars, our beet sugar industry could not have survived. Bankers from San Francisco, Chicago and New York declined to assist when we appealed for aid to harvest our beet crops, for some of our factories here. We asked for an adjournment of forty-eight hours. The next day a committee of influential men from this City and from Denver presented our claims to Mr. Eugene Meyer, Jr., the manager of the War Finance Committee, and to his associates. Mr. Meyer introduced us to the President of the United States, who very kindly said, "These men are entitled to your help." Before the day was over we were pledged ten million dollars upon our stock of sugars, with which to harvest the beet crop and to furnish the money to pay the farmer. That money came to us rapidly. The next day, when we went back to New York, where we had been met with a cold reception and no promise of help, arrangements were made for a year's exten-

sion upon several millions of obligations of some of the sugar companies. I am grateful for our wonderful country.

SERVICES AND LIBERTIES OF OUR GREAT AND GLORIOUS COUNTRY

Speaking of our wonderful country reminds me that recently I heard three speeches by Herbert Hoover, which are among the most remarkable that I have heard in my life. One was given at the Commercial Club, one before the Engineer's Association of Utah and the third one before the Rotarians. I have just sent a copy of the speech before the Rotarians to the *Deseret News*, to be printed next Saturday. I would to the Lord that every American citizen would read that speech. I will read the closing paragraph. He had told of the feeding of millions upon millions by our great and glorious country, and he closed by saying:

"I feel certain that it is more important to our country both spiritually and materially that we should have planted the American flag in the hearts of 250,000,000 people, than that we should maintain it at the mast-head of any battle-ship we have yet built."

While I think of it, I am grateful for the success of that wonderful Disarmament Conference recently held in Washington, as a result of which millions upon millions of dollars of battleships will be peaceably sunk, instead of being used as engines of war to kill hosts of people and to be sunk in battle; and that the armaments of the great countries have been reduced.

A FIVE WEEKS' REST AND ACTIVITY IN CALIFORNIA

I recently had the pleasure of spending a little more than five weeks in Southern California. After the strenuous time that I had in the East, and the multiplicity of duties that devolve upon me, I took my first long rest since I was a boy of fifteen. Nevertheless, mail followed me and I kept a stenographer busy most of the time while I was resting. In addition I had the pleasure of attending meetings in the wonderful city of Los Angeles, which is growing by leaps and bounds, in Ocean Park, in San Bernardino, in Fresno, in Bakersfield, in Long Beach and in San Diego. I attended nine meetings in five weeks. Notwithstanding the "loaf," so to speak, that I had down there, I did quite a bit of work. We dedicated a meeting-house in San Bernardino, and I feel to rejoice that upon the spot of ground that was originally settled by "Mormon" pioneers, we now have our own meeting-house. The United States sent an army against us because some run-away judges lied and said that we had burned the court records and that we were in rebellion, etc., etc.; when these charges were afterwards proved to be false we were pardoned for sins that we had not committed. At that time the "Mormon" pioneers in San Bernardino were called home from the great California ranch which they had bought and which today, no doubt,

is worth more than all the possessions of the Church of Jesus Christ of Latter-day Saints, several times over. The fact is that those who remained there and who did not come back when Brigham Young called them, lost their faith; and every Latter-day Saint who believes and knows that we have the truth, realize that the saving of one soul is of greater value than all the wealth of the world. Therefore we feel to thank the Lord that about 95 per cent of the San Bernardino settlers came back to Utah. I thank the Lord that upon the spot in California where once the Latter-day Saints were established, we now have our own meeting-house.

I rejoice thoroughly in the wonderful spirit of the gospel which I found in my recent labors in California. There are no people in all the wide world that can compare with the Latter-day Saints in fulfilling the admonition of our Redeemer to keep the first and second great commandments, "Thou shalt love thy God with all thy heart, and with all thy soul and with all thy mind"; and the second is like unto it, "Thou shalt love thy neighbor as thyself."

WONDERFUL MISSIONARY WORK OF THE LATTER-DAY SAINTS

When I think of the wonderful missionary work of the Latter-day Saints, the five hundred, the thousand, and some years two thousand and men at a time who go out at their own expense, with no hope of earthly reward, to proclaim an unpopular doctrine, solely because of the love of their fellow men, I rejoice in this gospel of Jesus Christ that inspires men with a willingness to perform such service. When I think of the twenty long years that have been given in proclaiming the gospel without money and without price, by my counselor, President Charles W. Penrose, now 90 years old—twenty long years in his native land, ten years as a young man from nineteen to twenty-nine, without purse and without scrip—without hope of earthly reward, I rejoice in the testimony and the knowledge of the gospel that must be in a man's heart who will give such wonderful evidence of the love of God and the love of his fellow man. No peoples in all the world can compare with the Latter-day Saints in giving of their time and their money for the benefit of their fellows, to carry to them the glad tidings of great joy. The California mission is growing by leaps and bounds as are all of our missions.

EDUCATIONAL ACTIVITIES—CHURCH AND SECULAR

That reminds me that I have a few missionary statistics here in connection with some others, that I will now read:

"There have been expended for the year 1921 for stake and ward purposes in the maintenance of operation of the stakes and the wards of the Church, \$925,270.

"Education—Expended for the maintenance and operation of Church schools and seminaries, \$893,000.

I will read something about education from a great educator,

Nicholas Murray Butler, President of the Columbia University. This was sent to me by the President of the Brigham Young College:

"The little red schoolhouse of the generation that followed the Civil War, with its wretchedly poor equipment but with an earnest and devoted teacher who laid stress upon character-building and upon the fundamentals of intellectual training, did more for the American people than does many a costly and well-equipped educational palace such as may be seen in any part of the United States today.

"It is significant, too, that in this period of vigorous and able-bodied reaction the world should be without a poet, without a philosopher, and without a notable religious leader. The great voices of the spirit are all stilled just now, while the mad passion for gain and for power endeavors to gratify itself through the odd device of destroying what has already been gained or accomplished.

"The simple business of training young children in good habits of diet and exercise and conduct; of teaching them the elementary facts of the nature which surrounds them and of the society of which they form a part; and of giving them ability to read understandingly, to write legibly and to perform quickly and with accuracy the fundamental operations with numbers, has been pushed into the background by all sorts of enterprises that have their origin in emotionalism in ignorance, or in mere vanity.

"There is no man, there is no people, without a God. That God may be a visible idol, carved of wood, or stone, to which sacrifice is offered in the forest, in the temple, or in the market-place; or it may be an invisible idol, fashioned in a man's own image and worshiped ardently at his own personal shrine. Somewhere in the universe there is that in which each individual has firm faith, and on which he places steady reliance. The fool who says in his heart, "There is no God" really means there is no God but himself. His supreme egotism, his colossal vanity, have placed him at the center of the universe which is thereafter to be measured and dealt with in terms of his personal satisfactions. So it has come to pass that after nearly two thousand years much of the world resembles the Athens of St. Paul's time, in that it is wholly given to idolatry; but in the modern case there are as many idols as idol worshipers, and every such idol worshiper finds his idol in the looking-glass. The time has come once again to repeat and to expound in thundrous tones the noble sermon of St. Paul on Mars Hill, and to declare to these modern idolaters "Whom, therefore, ye ignorantly worship, Him declare I unto you."

A gentleman sent out several hundred letters to representative ministers, and asked them the question: "Do you believe in God, a personal God, a definite and tangible intelligence, not a congeries of laws floating like a fog in the universe, but God a person, in whose image you were made?" Not a minister answered, "yes." They said they could not be certain about a thing of that kind. There is no Latter-day Saint who does not believe absolutely in God as a personal being, and that the scripture tells the truth when it says "In the image of God created He him; male and female created He them." The foundation of the Church of Jesus Christ, organized ninety-two years ago today, is based upon the appearance of the Lord, God Almighty, a glorified Being beyond the power of man to describe, to a boy not yet fifteen years of age. It is based upon the appearance of Jesus Christ, the Son of God, in the express image

of the Father, to that boy. In answer to the boy's simple question, "Which of all the churches on earth today is the true one," the Lord God Almighty pointed to His Son and said to that boy, "This is my beloved Son; hear Him." When the question was repeated, which church to join, that boy was told to join none of them; that they had all gone astray. He was given to understand that he would be the instrument in the hands of God of again establishing upon the earth the gospel of Jesus Christ. We declare to all the world that God lives, that He is the Father of our spirits, that He is absolutely the Father of Jesus Christ, that Jesus Christ is the Redeemer of the world. Men say we lack liberality and breadth, because we say we are the only true Church. We are not lacking in liberality or breadth; the Redeemer of the world, Jesus Christ, our Lord and Savior, said it, and we are repeating what He said. We believe in allowing all men absolute freedom to worship where and what they may, but we declare to all the world the truth as it has been revealed to us through the Prophet Joseph Smith. All men, all women, from the midnight sun country of Scandinavia to South Africa, from Canada to South America, or upon the Islands of the sea, who have entered the waters of baptism and joined the Church of Christ, believe that Joseph Smith was in very deed a prophet of the true and living God, and that God is a person and talked to the boy Joseph. The whole world may declare they do not believe that Joseph Smith saw God, the whole world may declare that they do not believe that Jesus Christ appeared to him or delivered a message, but all the disbelief of the world cannot change that message and the truth of it, as it was delivered. Joseph Smith declared that three years after the First Vision, in answer to fervent prayer, an angel of God appeared and delivered a message to him; that the angel disappeared and returned and repeated his message again; that he again disappeared and returned the third time. The entire night was consumed with the three repetitions of that message which was that there were buried, in the Hill Cumorah, some golden plates upon which was inscribed the sacred history of the forefathers of the American Indians, and that he should be the instrument in the hands of God of translating those plates. The plates have been translated and the translation is now known as the Book of Mormon.

"Oh," says one, "I do not believe he ever had the plates." If he had the plates, the disbelief of the world cannot change it. Joseph Smith announced that John, the Baptist, came to the earth laid his hands upon the heads of Oliver Cowdery and Joseph Smith, and ordained them to the Aaronic Priesthood, with authority to baptize; and he also announced that Peter, James and John came to the earth and delivered the authority to build up the Church of Christ, by laying their hands upon them and by ordaining them to the Melchizedek or the higher Priesthood and by bestowing upon them the Apostleship. So, to all the world we declare these truths, and the disbelief of all

the world cannot change the fact, for it is a fact. God has given to the Latter-day Saints by the revelations of His Spirit a knowledge that this is true. Again reading from Prest. Butler's remarks: "We are trustees of a great inheritance. If we abuse or neglect that trust, we are responsible before Almighty God for the infinite damage that will be done in the lives of individuals and of nations."

I will have this extract from the speech of Nicholas Murray Butler, part of which I have read, published in full in the *Era*. I think you will all enjoy reading it.

I rejoice in the very splendid exercises that we had yesterday up at the University. You will undoubtedly be able to read the speeches that were made. I thoroughly enjoyed them, and I am sure you will.

There has been expended for educational purposes \$893,000.

This is over 100 per cent, nearly 150 per cent more than it was a few years ago. I regret, because of the falling off in tithing, the discontinuance of dividends from sugar companies and other institutions, that we will have to curtail very materially during the coming year, our school activities.

CHURCH CHARITIES AND MISSION EXPENDITURES

Expenditures for Temples:—Expended for the construction, maintenance and operations of temples, \$170,000.

Charities:—Amount expended from the tithes, \$266,649.

There was expended for charities through the Relief Societies and other sources, \$459,769, therefore the total expenditures for Church charities last year was \$726,733.

You will notice that the total expenditures not including the Relief Society disbursements, amount to \$2,255,234, which is for stake and ward purposes, education, temples and charities.

Mission Expenditures

For the erection of chapels and the maintenance and operation of all the missions \$518,647. In additions to the payments made from Church funds for mission purposes, we estimate there has been sent to missionaries by their families and friends, \$860,640.

By the way, we have heard it remarked by some people, that they had quit paying tithing because all the tithing comes to Salt Lake City, and that they would like to build up their own local section. For the benefit of the Saints, I will announce that 84 2-3 per cent of all the tithes collected, in the missions and in the Church, is sent back to the stakes, wards and missions. So the immense amount that is used up here won't hurt anybody very much.

CHURCH GROWTH AND VITAL STATISTICS

Children blessed and entered on the records of the Church in the stakes and missions	20,441.
Children baptized in the stakes and missions	15,404.
Converts entered on the records of the Church by baptism	7,113
Net increase in Church membership for the year 1921	22,779

There are now 86 stakes of Zion, 879 wards, 24 missions and 789 branches in the missions.

Birth rate, 37.3 per thousand.

Death rate, 8.2 per thousand.

Families owning their own homes, 75 per cent.

VITAL STATISTICS

We are a very wicked and bad people, according to liars over in England and some other places, even in this country. As a rule no bad people have a high birth rate. No civilized people, who are bad, have a low death rate. No bad people have a low proportion of the inmates of the penitentiary. The Ex-Governor of Arizona was reputed to have said—I did not hear him say it, but George Albert Smith and Joseph F. Smith say they did; that no better citizens could be found in Arizona than the "Mormons." In one particular, considering the expenditure of the state taxes, he said they were being robbed of between 2500 and 3000 per cent, because in proportion to their population they ought to have in the Arizona State Penitentiary from twenty-five to thirty inmates and they only had one. He said that in another respect they were being robbed, also, for they ought to have seven or eight in the Insane Asylum, and did not have any. The first time I went to Arizona, after I heard this story, I was speaking in the St. Johns meeting house, and when I expressed my gratitude that we were lacking twenty-four to twenty-nine inmates in the state penitentiary, a gentleman got up and said that he was the District Judge in Apache county and that the one "Mormon" inmate of the penitentiary had been pardoned. When Governor Campbell was here with the Governors of the states of the Union, he and some others did us the honor to call upon my counselors and myself, and I repeated this story to the Governor. He laughed and said, "Yes, I remember, he was from Apache county."

I have been connected, since the time I was a boy of fifteen—fifty long years—with the insurance business. The death rate in the great life insurance companies, like the Mutual Life and the New York Life, that I also represented, (neither of whom would insure me, because I was too long and lean, and they had a rule you know, that a man has to be somewhere within the bounds of proportion before he is fit to be insured) is ten and a fraction to the thousand, yet this bad, immoral people that are sending out missionaries to secure girls practically for brothels and houses of ill-fame, according to the liars in England, whose lies have caused mobs to break all of the windows in our London meeting house and to have the Government itself consider the question whether they will let a "Mormon" preach in that fair land; this people has a death rate nearly 20 per cent lower than the great life insurance companies. "By their fruits ye shall know them." I am at the defiance of the world to prove that there can be found in any land or in any clime a community that by their

fruits of honesty, of integrity, of virtue, of sobriety, of all these things that go to make a good community—can show anything better by their vital statistics than can the Latter-day Saints. I rejoice indeed, my brethren and sisters, in the knowledge that we have that we are serving God and that we are keeping His commandments and that sooner or later those who know not the Truth, if they will investigate our message and will investigate the record we have made, will have to put the stamp of honesty, of sobriety, of integrity, of love of fellow-men and of love of God and the love of country upon the Latter-day Saints.

MISSIONARY ACTIVITIES

Number on foreign missions	1,688
Missionaries laboring in the stakes of Zion	2,046
Books of Mormon and standard Church works distributed in stakes and missions	252,879
Gospel tracts distributed in stakes and missions	8,746,793
Gospel meetings held in stakes and missions	171,049

Temple Work

Baptisms, endowments, and sealing for living and dead performed in the temples in the year 1921	646,410
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Changes Since October Conference

New Stakes Organized:—Lethbridge stake.

New Stake Presidents:—President Hugh B. Brown, Lethbridge stake; President Lewis R. Anderson, So. Sanpete stake; President James W. Funk, Benson stake; President John A. Beckstrand, Millard stake.

New Wards Organized:—Moffatt ward, Roosevelt stake; Grand View ward, Utah stake; Solomonville ward, St. Joseph stake; McCornick ward, Millard stake; Brigham City Sixth ward, Box Elder stake; Cedron ward, Teton stake.

Bishops Who Have Died:—Bishop Gilbert Taysome, Afton So. ward, Star Valley stake; Bishop Frank Stanley, Poplar Grove ward, Pioneer stake; Bishop John W. Clinger, Labelle ward, Rigby stake; Bishop Thomas H. Blackburn, Brigham City Second ward, Box Elder stake; a former Bishop, Thomas R. Cutler, of Lehi.

DEATH OF WM. W. RITER

We have lost by death the chairman of our auditing committee, William W. Riter, the Chairman of the Board of Regents of the University, a pioneer, one of the stalwart, faithful, diligent men of our Church. The last time I heard him preach, he delivered a sermon, which I sincerely regret was not reported. He announced that for some fifteen or twenty years, as I remember it, he had religiously, once a year, read the Book of Mormon through; and he said, to his mind, it contained more inspiring and uplifting doctrine than any book that had ever been published. He said he was at the defiance of any man to find anything in the Book of Mormon, from cover to

cover, to offend; that everything taught was uplifting to mankind. He stated that he loved the contents of that book with all his heart. He bore a wonderful testimony of the divinity of this work; and of his intimate acquaintance and knowledge of the integrity of the men, from Brigham Young down to the present time who had stood at the head of the Church. He was only a boy when the Prophet Joseph Smith was martyred, but he knew him; he came here as a boy; he was one of the stalwarts of the business world in Utah. We mourn his loss.

RETURN OF ELDER DAVID O. MCKAY FROM CIRCLING THE GLOBE

I rejoice in this wonderful gathering. I rejoice in the knowledge which I possess that we are engaged in the work of the living God. I rejoice in the fact that Brother McKay is with us today. Brother McKay has circled the globe since he was last at a conference—has visited our missions in nearly every part of the world, and has returned, as every missionary does return who goes out to proclaim this gospel and comes in contact with the people of the world and with all the varieties of faiths of the world, with increased light, knowledge and testimony regarding the divinity of the work in which we are engaged.

THANKFULLNESS AND CAUSES FOR REJOICING

I thank God for the knowledge that I have that He lives. I thank God for the knowledge I have that Jesus Christ is the Redeemer of the world. I thank God for the knowledge that I possess that Joseph Smith was a prophet of the true and the living God, and that this gospel, commonly called "Mormonism" is in very deed the plan of life and salvation. I thank the Lord that I know that the souls of men are precious in the sight of God, and that no other people upon all the earth are so ready, so willing, so anxious, as the Latter-day Saints are, to proclaim and spread the gospel so that those who embrace it may go back and dwell eternally in the presence of God, our heavenly Father. We, as a people, have cause to rejoice because of the rich outpouring of the Spirit of the living God upon the people all over the wide world, who have embraced the restored gospel. I do pray with all the power, with all the fervor of my soul, that every Latter-day Saint who knows that God lives, who knows that Jesus Christ is our Redeemer, who knows that Joseph Smith was a prophet, may live the gospel, may proclaim it by their works of honesty, of integrity, of devotion, of a prayerful, upright life, that those who know not the truth, by our example and our works may be led to investigate the message that we have to bear. This is my prayer and I ask it in the name of Jesus Christ. Amen.

Lest We Forget

By Dr. Seymour B. Young, of the First Council of Seventy

VIII—The Snake River Expedition (Continued)

Through the beautiful valley of Teton, we went by slow marches, allowing the horses frequent grazing opportunities, and the men to rest, for strenuous travel was impossible, as lack of food was already beginning to tell on the men.

Early in the day a small cinnamon bear was roused from his den; some of the boys gave chase and succeeded in overtaking him in a dense grove of quaking asp, where he was soon dispatched and divided among the men. A swan and a badger were also added to our catch during the day.

When we encamped for the night, a few miles west of the lower end of the Teton Basin, the men were refreshed with the wild game captured during the day and lay down to rest, more cheerful and comfortable from this partial satisfying of their hunger. Our mess of eight had for its portion the skin of the badger, which was placed on a bed of live coals, when the hair and fur were completely singed and burned away, then the bared skin of the beast began to sizzle and roast, and by this process of roasting the thickening of the hide increased to at least three quarters of an inch. When thoroughly cooked through it was divided between the eight men of the mess, and after devouring each his portion, with the rest of the party we rolled in our blankets and slept for the night.

On the 10th day we resumed our travel, still in a westerly direction, till we struck a branch of the Snake river. We hoped to be able to cross successfully this small stream, and then continue south and find the large river divided into several smaller streams, thus enabling us to cross these tributaries, which would bring us to the south shore of the main Snake river, where we hoped to continue our march through a country well supplied with wild game. Accordingly a number of the command entered the stream, and swam with their horses to the other shore. Among the first to land was Corporal Young and Private Charles Crismon. While the first-named trooper succeeded in landing safely on the other side, Crismon's horse seems to have been taken with a cramp, or else his feet became entangle with the stirrups or the lariat attached to the saddle; at any rate, he soon became helpless and sank to the bottom.

Comrade Crismon immediately disengaged himself from his horse, swam over, and joined Comrade Young. Crismon not only lost his horse but his saddle, bridle, and all of his clothing. On our return to camp the following evening, the comrades made up for him a suit of clothes, and he was given one of the pack animals with the pack saddle to ride until a better mount could be found for him.

On arriving on the Island the two waited further developments. Some of the boys constructed a small frail raft and placing it in the stream near the shore three of them who could not swim, namely: Jimmie Sharp, Joe Fisher and Joe Goddard, embarked on the boat, and, on pushing off from the shore, they were instructed to lie flat on the raft and paddle and

steer with their hands across to the other side, which it was believed possible for them to do, since the current was quite slow and the stream not more than 200 feet wide. But the raft was too frail, and immediately began to sink. Finally the boys had to stand on their knees, then on their feet, to keep their heads above water. By this time Captain Smith and Jimmy Wells and others had crossed over and joined Comrades Young and Crismon; they eagerly watched the three comrades on the raft, which was now drifting with the current in the middle of the river, the boys on it unable to guide or help to propel it to either shore. Several of us ran hastily down the bank, following the course of the raft, till it drifted nearer the Island, when Jimmie Wells, with the loup of a long lariat slipped over his right arm, plunged into the stream and swam with the current till he overtook the floating raft with the boys, slipped his roped arm between the poles of the raft and shouted, "Pull." In the meantime when Wells entered the stream other ropes were added to the one he had trailed behind him, so that, when he shouted to them on shore to pull, the comrades on the frail raft were soon safely landed. After this very exciting experience, several of the comrades explored further to the south limit of the island. There it was discovered that the big Snake river, swollen as it was from the melting snows of the Teton range, would present an obstacle probably insurmountable in the way of their progress in that direction. It was therefore concluded that the swimmers of the morning should recross to the mainland, one of them carrying a line attached to the raft across to the main shore. The same three comrades were placed again upon the frail boat, but this time they were drawn speedily and safely to shore without delay or accident, landing near the same point from which they had embarked earlier in the day. Here camp was established for the night, and camp fires plentifully provided that the men might stand around them and dry their wet clothing. Later in the afternoon, Comrade Joseph A. Fisher, approached the commander, and, after saluting said, "Captain Smith, this is my twenty-first birthday, July 28, and I would like to have a birthday dinner." The Captain replied, "Well, we'll do the best we can for you, Joe." Accordingly a shank bone of the bear was fished out of the pack and placed in the camp kettle half full of water, and hung over the fire. Comrade Hale brought out a flour sack that had once contained flour and, turning it inside out, it was found that, in mixing dough in the sack, some of it had adhered to the inside, and this was scraped off and added to the kettle of soup. What with the scraping of the flour sack and some frogs' legs, added by Comrade Hale, a kettle of broth without salt or seasoning of any kind was produced, and Comrade Fisher records that twenty men ate from this his birthday kettle of thin soup! The following day, July 29, we marched fifteen miles to the south fork of the Snake river, secured some dry quaking asp logs, constructed a raft and Captain Smith, O. H. Spencer, Andrew Bigler, S. B. Young, Peter Corney, James Sharp and Tom Caldwell, with the baggage of their mess, succeeded in crossing over.

On reaching the opposite bank most of the boys succeeded in grasping the limbs of a cottonwood tree which had fallen on the edge of the stream. It was designed to pull the raft ashore and fix it with ropes for the ferrying over of the balance of the company, but the current was too strong, so that the raft was swept from under them all; one of the comrades succeeded, however, in reaching the shore safely by the aid of the limbs of a tree to which he clung. Captain Smith, seeing Caldwell still on the raft and being carried swiftly down the river, plunged into the stream and swam until he overtook the raft, climbed on it, and, with Comrade Caldwell continued down the swift current of the stream for more than a mile. It was now near the main encampment where it

lodged on the point of an island. Here William Longstroth swam with a long rope from the shore to the rescue of the two men on the raft. Making fast the rope to the raft the three were soon hauled safely to shore, with the loss, however, of two saddles, some cooking utensils and some clothing.

The five comrades namely: Bigler Corney, Young, Sharp and Spencer who had succeeded in landing upon the island when the raft got away, found themselves being without clothes suffering intensely from bites of the clouds of mosquitos that seemed to envelope them. Two of the comrades, rebelled against this terrible mosquito scourge, and determined to swim that night back to the opposite shore to obtain their clothing and be with their comrades in camp through the night. These two were Bigler and Corney, who made their way through brush and bramble several hundred yards up the stream where they secured a dry quaking asp log and succeeded with it, in crossing safely again this mountain torrent.

The other three who remained on the island, namely: Spencer, Young and Sharp endured as best they could the bites of the hungry insects through the long, weary night, naked as they were, with no defense against the fierce onslaught of the millions of mosquitos.

At daybreak in the morning, however, the three comrades followed the trail of those who had crossed the night before, going up the stream several hundred yards and there securing a dry log, and pushing it into the stream, and by its help were enabled to reach the shore from which they started on their perilous voyage the day previous. They were warmly greeted and welcomed by the captain and comrades in their camp a mile further down the river.

It was determined at this point that the command would make no further efforts to recross the south fork of the Snake river as two attempts had already failed, in both instances nearly costing precious lives. After these escapades the following day, the 30th, we continued our march westward along the course of the river, but owing to the condition of the men, on whom the want of food was beginning to tell seriously, the company halted soon after noon, and our wagon master, Comrade Sol Hale, was commissioned to interview Captain Smith and obtain from him permission to kill one of the horses and divide it among the men, this to relieve their hunger and to husband what little strength remained.

Captain Smith consented, and requested Comrade Hale to select one of the animals and shoot it, and see it properly prepared and delivered to the different messes according to their number. The horse was accordingly selected, tethered to a sage brush, and Comrade Hale walked to within ten or twelve paces of the animal, leveled his six shooter, and took deadly aim at the doomed animal. We all stood by expecting to hear the report of the gun, and to see the poor, old faithful beast drop dead, but Comrade Hale did not fire. All of a sudden, he dropped his hand which held the gun by his side and said, tears blinding his eyes: "Darned if I can shoot that poor old horse!" Then another trooper, Jimmie Larkins, was selected to do the killing. The horse was soon dispatched and divided, and each man began to roast and eat his portion, while the cooks engaged in boiling the larger and more bony portions for a more substantial meal. It was observed that Captain Smith was not eating. A comrade secured a piece of seemingly healthful liver and after carefully roasting it over the fire, the Captain was induced to eat a portion of it. The comrade also made his supper of the roasted liver, not being able to eat the boiled meat, prepared as it was without salt or seasoning of any kind. The fresh smell coupled with the strong odor of the horse was sufficient to prevent any desire for the horse flesh that night, but the following day hunger overcame every other consideration,

and a hearty meal was made of the boiled horse flesh. On July 31 we reached the north fork of the Snake river, at a point near the two buttes, about seven miles west of where Rexburg is now located. Here the remnants of the slaughtered horse were devoured and the boys worked vigorously hauling with their saddle horses dry logs from a little clump of trees several miles away with which to construct a raft. The following morning, the 1st day of August, Mr. Hereford superintended the construction of a substantial raft, binding the timbers firmly together with thongs of raw hide, cut from the hide of the slaughtered horse, and with this raft the men who could not swim, and the baggage of the company, were safely ferried to the other side of the stream. Though very deep at this point and at least 30 rods wide the current being sluggish, enabled the remainder of the men to swim over with their horses without difficulty. They then crossed over a very swampy piece of ground which was bridged with willows, the men carrying the baggage and their saddles across this willow bridge, because the horses had all they could do to wallow through the mire without anything to carry. Soon after crossing this swamp, a small branch of the river was encountered and successfully crossed, and the company safely landed on high ground near the foot of the two buttes mentioned above.

On Aug. 2, the company marched twelve miles, and halted to allow the animals to graze and rest. At this point Captain Smith and Corporal Young rode in advance for the purpose of finding and intercepting any company of emigrants that might be traveling to the north. After riding about fifteen miles, a small camp of about eight wagons was overtaken on the road leading towards some newly discovered mines in the northern part of Idaho. They were camped for their mid-day meal.

After much solicitation, they reluctantly furnished us a hundred pounds of flour, and a side of bacon, charging a very high price. The men stated that a few days before, Indians had attacked their camp and killed one of their men and run off one of their horses and five of their cattle. Capt. Smith gave up his horse to Corporal Young, the Corporal using his mount and saddle on which to pack the flour and bacon. When the pack was made up and thoroughly lashed, Young mounted the Captain's horse, in obedience to the Captain's orders, and drove the pack animal swiftly on the way to meet the approaching column of famished and hungry men. Captain Smith was left to the tender mercies of the emigrants who had threatened, when we first entered their camp, that they would hang each one of us to the end of a wagon tongue. We explained to them the fact that we were members of a command of Utah Volunteers of the United States army, and also the fact that about forty men belonging to said company were a few miles in the rear and very much in need of something to eat, and should any harm come to us, vengeance might be taken upon those who did the injury. After this their venom seemed all to have passed away, and the provisions were furnished as above stated. The captain marched along near the train, both coming up with the camp of volunteers about dark in the evening, at which time we had established our camp and were engaged in the baking of bread and the frying of bacon to satisfy the hungry men. When the emigrant train had gone into camp near the volunteers, they seemed desirous of showing, in every way possible, their regret for the threats made to hang Captain Smith, and his comrade. They furnished two large camp kettles, with soup bones and plenty of fresh beef, also salt and pepper for seasoning. From these ingredients two brimming kettles of soup, with dumplings, were being ladled out to the men, and the feast of this delicious supply lasted till midnight. From this time on till our arrival home there was no want of food. The fol-

lowing day the command marched twelve miles to the outlet of the Snake river which supplies Market lake. Here we encamped and rested till the following morning at daybreak when we mounted our horses and swam the outlet of the lake, and with ropes attached to the pack animals assisted them to cross the stream by dragging them through it, part of the time under water with their packs. From this crossing we made our way twenty-two miles in a southwesterly direction, when we reached the point on the Snake river called Eagle Rock, where a ferry had been established by the Barnard Brothers, from Box Elder county, Utah. After crossing on the Barnard ferry boat, Captain Smith purchased, of the ferry men, several sacks of flour and a dressed beef. At this point we obtained from Mr. Barnard a couple of wagons and some harness and hitching our pack by slow and easy stages, by way of Fort Hall and past the trapper's lodge where Pocatello is now located. Continuing up the Pertneuf river, past animals to the wagons, we loaded our baggage and continued our march the present site of McCammon, we reached Soda Springs, the second night from the ferry.

The following day we resumed our march down the Bear river as far as the north end of Cache Valley, and on reaching the little hamlet of Clifton, entered the defile of this mountain stream and followed it over the divide into Malad Valley. The next day we continued our march thirty-five miles to the Bear river bridge, owned by Ben Hampton, over which we crossed without difficulty, by paying the stipulated price for men, horses and wagons.

The next day we reached Brigham City, and the following evening camped a few miles north of Ogden, and in the afternoon, Aug. 15 about 4 o'clock we rode into Salt Lake City where we were warmly welcomed by President Young, General Wells, and the populace.

Nothing is Wasted

In a mood of pessimistic scorn,
 I wailed of the spots on God's great earth
 Which then, to my limited mind, seemed shorn
 Of beauty, of value, and every worth.

But since I have pondered well my words
 And thought and prayed, till I understood
 These words in the wonderful book—the Lord's,
 "He created all things and called them good."

For the dead, dull wood and inanimate wire,
 When shaped and formed and made a whole,
 And christened "violin" or "harp" or "lyre,"
 And played, will be found to possess a soul.

All things are God's, and nothing is waste,
 The least thing created, if studied, shows
 That each has its work and each its place;
 God speaks, and the desert blooms as the rose.

So the blackest soul, though purged with grime,
 Through the mercy of Christ may yet be cleaned,
 The wickedest heart though steeped in crime,
 May repent to God and be redeemed.

Clifton, Idaho

Orvid E. Howell

The Superintendent and the Teacher

By D. T. Praigg

It was Saturday afternoon and the Teacher sat in the office of the School Superintendent. She had telephoned that she would be there at 2 o'clock, and as the minute hand on the office clock drew nearer and nearer the hour, she felt depressed and almost wished she hadn't come. She looked out of the window, then at the door leading to the Superintendent's private office, and counted over and over again the things she would say to him. For one thing, she was determined to get rid of that Boy. And she intended to insist that he be dismissed from the school as incorrigible.

In the midst of these meditations, the door opened and the Superintendent entered. His cheery smile as he extended his hand reassured her and she felt genuine relief as he seated himself at a table opposite and turned an inquiring eye upon her. His voice contained a helpful note and his smile was engaging, when he said:

"So you are having trouble, are you?"

"Yes, and I am at my wits' end to know what to do," she replied. "I have tried every expedient with that boy, and it is impossible to do anything with him. He is simply incorrigible."

"Yes, you wrote me about him and I intended visiting you, but the roads are so bad and you are so far out I couldn't possibly get to your school."

"I looked for you every day," smiled the teacher wearily, "and as you didn't come, I thought I'd come to you."

"I am glad you have. I am always glad of an opportunity to consult with our teachers. Let me see! You wrote me that the boy is incorrigible. Is he really mean or is he simply mischievous?"

"I don't know what you'd call it, but he is always making trouble. I can't turn my back but he is up to some kind of trick that makes discipline impossible."

"And that, of course, has a bad effect upon the school as a whole?"

"Yes, and already some of the younger children have begun to mimic him."

"Do you like him?" The question was direct and unex-

pected and the eyes fixed on the Teacher were searching. She hesitated, seemed confused and stammered:

"I don't see how I could when he makes so much trouble. Do you think anyone could like such a boy?"

The question was ignored, but the Superintendent's next query was not less pointed:

"Do you dislike him?" he asked.

"No-o, I can't say I really dislike him," was the hesitating reply.

"But you are not absolutely sure? At least, you don't have the same feelings towards him that you have towards others, do you?"

Again the Teacher countered. "How could I?" she asked.

"I think we have found the key to your trouble," said the Superintendent, as he leaned back in his chair and smiled genially, "and if we have, we'll be pretty sure to find the remedy. There are two things of which you may be certain—if you don't like him you can't conceal the fact from him and from the other pupils, and, if he and they know it, he does not feel under obligation to assist you in making your school a success. But one further question—How does he get along with his studies?"

"I have no complaint to make on that score. He leads his classes and, when he is always in some kind of meanness, I don't see where he gets the time for study."

"I don't think I'd call it meanness yet," said the Superintendent, "but we'll let that pass for the present. We now know that you don't like him, and it follows naturally that he doesn't like you. It also follows that, being unable to conceal your dislike from him and his fellow-pupils, he is careless both of your good opinion and theirs. But he has self-pride, which is shown in a desire to lead his classes, and he is intelligent and studious and masters his lessons easily, and still has time to show the other pupils that he doesn't like his teacher; for that is what it amounts to in the end.

"We also know," continued the Superintendent, "that your attitude towards him and his attitude towards you are having a bad effect upon your school. Now, I don't want to criticize you, but you must change your attitude toward that Boy, and you must do it at once. Your success as a teacher, your influence for good in the school and in the community, and that Boy's future all depend on a change in you. When you dislike him, you can't expect him to like you and be responsive to your teaching, nor can you expect this mutual dislike to escape the notice of the other pupils. There are here two dangers to be feared; some of the pupils like the boy you dislike. As their

sympathies are aroused in his behalf, the influence of the teacher over them decreases. The boy thus enters upon leadership and pretty soon the discipline of the school is destroyed; and he supplants the teacher in the estimation of the pupils and they follow his example rather than her precepts.

"If he were dull, if he had no ambition to lead his classes, we might despair of him, but when he has ambition, when he has so much self-pride that he wants to stand at the head of his classes, despite the fact that his teacher doesn't like him, you may be sure there is that in him which is worth all the sacrifices you can make to bring his better impulses to the surface and make him an example to the school."

"You think, then, the fault is all in me?" asked the Teacher.

"No, I would not say that. But you have not studied the boy. You have not tried to develop his best side. He is mischievous. Let us grant that. But he stands well in his classes. That shows self-pride. Why doesn't it extend to his deportment? That is the question you should ask yourself, and for which you should find an answer. And you will find it both in yourself and in him. Don't think he is not worthy of the most patient study. Why, that boy is a jewel! He's one in a thousand, and you didn't know it! Think of the situation just for a moment. A boy who is ambitious to learn. Then a boy, who is so full of energy that he finds time from his studies for mischief. And this boy not liked by his teacher, not cultivated by his teacher, not encouraged by his teacher! Get at his good side! Turn his energy for mischief into energy for further study. But, above all, learn to like him, let him know you like him and, depend upon it, he will learn to like you."

"But how can I do that?" asked the Teacher.

"How can you do that?" echoed the Superintendent. "How can you do that? Cultivate him. Make it a point to show interest in him. Talk with him at recess, on the way from school. Ask him what he proposes to do in life. Suggest what business, profession or occupation he ought to pursue. Let him know you feel an interest in him. He isn't mean. There isn't anything low and groveling in a Boy of that kind. He's ambitious. It's your duty as his teacher to develop that ambition into paths that will make it a blessing to him and to others. Where there are energy and ambition in a child there are great possibilities for such traits in him as a man. What he needs now is a directing hand. Yours is a position of grave responsibility. The seeds you sow in your school should germinate and bring honor, self-respect and character to the future citizenship of our state."

"Yes, I know that," confessed the teacher.

"But you know it now as a theory only," replied the Superintendent. "There is one thing you should keep always in mind—the boy is the man in embryo, the girl, the woman, and, as the impulses of the boy and girl are directed into channels of good, as they are led by the hand of sympathy and cheered by the voice of encouragement, they develop greater good and become a blessing to themselves and to those with whom they associate. The teacher has passed that period in our development when she can give to all the same educational catholicon. What meets the case of one child may nauseate another. You must realize that every child has a possible future, and you must see that it goes out from your tuition with the best possible equipment both of knowledge and character that you are capable of giving. If he then fail in the great world struggle, you have at least the consolation that your duty was well performed; if he succeeds, it is your pleasure to know that you lent an impetus to his ambition and proved a potent factor in the building of the sturdy character which overcame the obstacles in his upward path. There are many discouragements which we as teachers must meet and overcome, but the teacher, who takes upon himself the responsibility of developing the mind of the child, is not equipped for the high office of leader, counselor, director and friend, unless he makes a patient and honest study of those under his care. But I intended to ask: Do the Boy's parents visit the school?"

"Yes, occasionally, but they are the only ones who do."

"And when they are present he gives you no trouble?"

"None in the least. In fact, he's a model of propriety when we have visitors," smiled the Teacher.

"That speaks well for the Boy, for it shows that the home discipline reaches him in school when his parents are present. And it also shows that the home discipline, for some reason, is better than the school discipline. We thus have this situation: The Boy likes his parents and wants to appear well in their eyes. He knows his teacher does not like him and even his self-pride is impotent to conform his deportment in school in their absence to what it is when they are present. Take this lesson to heart. Study it carefully, and govern yourself by it. And always bear in mind that kindness begets kindness, interest begets interest, confidence begets confidence, and respect begets respect. Invoke these sentiments in their fulness, and you will win a great victory over the Boy, but your triumph will not be his defeat but his victory also."

The Superintendent and the Teacher arose as he ceased speaking. They looked at each other across the table. His face wore a smile, her's was serious and thoughtful.

"Yes," she said, nodding her head, "I understand now and I'll do it."

"I want to impress one thought before you go," the Superintendent resumed; "Teachers are too apt to think their whole duty is discharged when they develop the minds of their pupils within the mental environment provided in the course of study. The fact is that what the child learns from study of the books in school is the smallest part of his education, unless it becomes through the teacher's tuition the foundation for character building, both in school and in after life. A study of the texts may develop the child intellectually and add to the fund of useful knowledge he may carry into the world with him as a man, but what is its value to him or to society, if it be not fortified by that sterling worth of character on which all real success in life is founded? It follows, then, that we as teachers sustain to parent and pupil a relation of far more importance than that of merely developing the mind, for we fall far short of our duty if we fail to see that larger horizon that lies beyond the schoolroom and into whose broader expanse the child will go when his school days are over. You are going with the Boy into that larger sphere. Begin the journey now, so that he will feel the pressure of your guiding hand even to the end."

As the teacher drove home that afternoon she thought long and seriously over all the Superintendent had said. She was glad she had not suggested that the Boy be dismissed from school as incorrigible.

"Yes," she said musingly, "I now see I have not studied the Boy as I should have done. I ought to have made him my friend. I have conquered myself and I am going to conquer him."

And unconsciously she urged old Del into a faster trot, so anxious was she to get home and mature her plans in the quiet and seclusion of her own room.

Indianapolis, Ind.

New Hope

When evening comes, my love,
After the toil of day,
Look to the light above
And silently pray;
Turn your eyes to lightest West,
Out there sad hearts find rest, sweet
rest.

Herald, Lethbridge, Canada

When evening comes, my love,
Wait for the morning;
The night wind's wildest moan
Dies with the dawning;
Gloom fades from memory
On the morn of eternity.

Frank C. Steele

Rejoice in the Success of Other Men

*By Dr. Franklin L. West, Director, School of General Science,
Utah Agricultural College*

The right guard on the football team has pitted against him a man of greater weight, strength, and experience. In spite of his best efforts he cannot hold him. On the other hand, the half-back on his own team, due in part to the splendid interference of his team mates, is making large gains and no doubt will be featured in the Sunday supplement. What is the attitude of the guard toward his brilliant team mate? What is the attitude of the one forward on the basket ball team toward the other who makes most of the baskets?

In the athletic contest each man is selected because of his special fitness and aptitude for a particular work, and that work features in every play executed by the team. If any man fails to hold his opponent, the latter breaks through, tackles the runner, and the play is ruined. No matter how spectacular the star is, if he will not adjust himself to the play and follow the interference he will fail. The men work together as a unit, operating as a well-oiled, perfectly adjusted machine, each man being a very important cog in that machine but valueless unless he meshes with the others.

In the great game of life there must be team play, because, in the big enterprises, such as business, the church, politics, government, and education, large numbers of men and women have been organized into a unit and thus are working together in a common cause, and their success in putting over the big job depends not alone on each one doing his particular work well but also upon the sympathy and support he renders his associates. Soured, envious people do not get along well with their fellows, because they cannot articulate and co-operate well with them.

Musicians and artists by temperament seem to be so sensitive to criticism and public opinion, and so jealous of each other, that it is rarely that you find them working closely together as real good friends. Many scientists have the same failing. The big problems for solution will only be solved when trained specialists, in different fields, unite for this solution, and yet not a few have failed to co-operate because of jealousy

and the fear that they would not be justly recognized when the results of the research were given to the world.

Most young ladies have difficulty in being good friends too, and in liking the most beautiful and popular girl of their community, and the thought of their own plainness makes them most unhappy. Many married women, in part due to their isolated lives but most largely because of their inheritance from the past ages, when men have been so faithless to them, are painfully jealous, in many cases even objecting to ordinary business courtesy being extended by their husbands to lady friends. Jealousy is a hideous, many-headed monster and a source of great suffering to humanity.

Another attitude of mind would be to consider all people as sons and daughters of God, and thus as our brothers and sisters, and to be vitally interested in their welfare and in increasing the sum total of human happiness. We might love them and delight in their success and joy even though we may have failed. We might be generous in our opinions of others, rejoice with them, thus participate in all the happiness that exists around us, and unconsciously we will reflect it back and carry even into the dark places the light of a cheerful heart.

The correct attitude for the person who is failing, toward one who is successful, in the same line of endeavor, is clearly exemplified by the following situation in the life of a great character of history:

There came out of the wilderness a man clad in the homeliest attire, eating the plainest of food, calling the people to a new and better manner of living. Because of his earnestness, sincerity, and eloquence, his following rapidly grew, until the people all about Jordan came to him for baptism. Even though his message was not a honeyed one, yet crowds were drawn to him, for his teaching aroused a great popular response. Years afterward his disciples were to be found in Alexandria, and in Rome and other great cities of Europe. His popularity is further attested in that, when Herod, the Tetrarch, the representative of the Great Roman Empire in Palestine, had him thrust into prison, he would have put him to death but for the fact that he feared the multitude, for they counted John as a prophet. John was thus held in this high regard in spite of the fact that he was a contemporary of the great Jesus who was his cousin. We would think much of the Master's estimate of the man, and he said of him: He is no reed shaken with the wind—there hath not been a man born of woman greater than he.

While John's influence and popularity were thus at their


highest, Jesus came out from seclusion, appeared on the banks of the Jordan, applied to John for baptism, and commenced his ministry. Although engaged in different phases of the same great work, the personalities of the two were quite different, and comparisons were made of them by their followers. John was stern, austere, ascetic, uncompromising with error, given to much fasting, and, on the whole, living a magnificent life of self-denial. Jesus sat down with publicans and sinners, was found at the marriage feast, and was more joyous, gentle, and refined.

The warm place that John held in the hearts of the people was largely to be replaced by Jesus. The followers of John began to leave him and to become disciples of the Master. John's popularity decreased as that of Jesus increased. This touching scene is recorded in the scriptures: "Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith: Behold the Lamb of God; and the two disciples heard him speak, and they followed Jesus" (John 1:35-37). Then a little later some of his remaining followers were discussing the subject of purifying, with some of the Jews, and they came to John with this rather unkind question: Why is that you are failing and Jesus is succeeding? The scripture reads: " * * * Rabbi, he that was with thee beyond Jordan * * * behold, the same baptizeth, and all men come to him" (John 3:26). John was a magnificent character, possessing great self-respect, and he might have attempted to explain away Jesus' success and enlarge on his own virtues, but he was too big a man to be envious. Note his reply: "Ye yourselves bear me witness, that I said, I am not the Christ * * * he must increase but I must decrease" (John 3:28, 30). There is his intellectual assent as to their relative positions; and now, in addition, note the spirit he manifested toward Jesus; likening Jesus to the bridegroom and himself to the friend, he said: "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled" (John 3:29).

The *Era* in Germany

Mission President Serge F. Ballif of the Switzerland-German Mission, writing from Basel, February 3, says: "The *Era* is appreciated here very much by the elders as a "word from home," which is the most pleasant thing a missionary can receive. Due to the ever increasing number of American missionaries, we would be obliged if you will increase the number sent us to eighty copies."

EDITORS TABLE



Proclaiming the Gospel Through the Air

A new epoch in methods of preaching the gospel was introduced on the 6th of May when the *Deseret News* Radio station was formally dedicated, with speeches and musical selections broadcasted. President Heber J. Grant spoke into the transmitter at 8 o'clock p. m., and gave a message to the people of the world, saying as follows: "This is my message to the people of the world, a quotation from the Doctrine and Covenants, known as Section 76, a revelation to Joseph Smith and Sidney Rigdon." He then quoted five paragraphs (76:40-42, 23, 24), and continued: "I bear witness to all mankind that Joseph Smith was a prophet of the true and the living God."

Mayor C. Clarence Neslen then spoke into the instrument and congratulated the people of the state and the intermountain region.

He was followed by Mrs. Heber J. Grant, who, among other things said: "I would not be surprised if we were talking to the planets before many years. This is one of the most wonderful inventions of this or any other age."

President Anthony W. Ivins said: "When the 'Mormon' pioneers entered the Salt Lake valley, in 1847, at which time the Pony Express was the most rapid means of communicated news from one point to another, they little dreamed that before a period of seventy-five years had passed, their children would talk to the world by wireless."

Elder George Albert Smith, superintendent of the Y. M. M. I. A. followed. He heralded these words: "I have had many unique experiences in my life. I had the privilege of riding the first bicycle that came into Salt Lake City, and the first pattern of safety bicycle that came here. I talked in the first telephone that came here and have talked over the long distance telephone from San Francisco to New York. I have heard the Pacific and the Atlantic oceans rumbling over the wires. I have also had the pleasure of riding in an aeroplane from Brussels to London, at the rate, part of the time, of 100 miles an hour.

"I have lived to see many wonderful things occur, as predicted by the prophets of old, wherein it was stated that when

the Book of Mormon should first come forth, the Lord would commence his work among the nations, and we have lived to see more wonderful indications during the period of time since the coming forth of the Book of Mormon, that would contribute to the comfort and satisfaction of the human family, than have occurred in all the balance of time since the world was created.

"And, now, to cap the climax, we have the opportunity of talking over a wireless telephone, and having it broadcasted to very many stations, scattered at intervals anywhere from 500 to 1,000 miles away. I had the privilege once of sending the first wireless telegram that was ever received by President Joseph F. Smith, when I was out in the Atlantic ocean, but I look upon this wireless telephone as the culmination of all the marvelous experiences to which the human family has thus far been heir, and I congratulate the people who live in this wonderful land of liberty, this country which is always foremost in matters of invention, and I am grateful, indeed, that my lot has been cast among a people who look forward to every good thing for the benefit and uplift of mankind."

What the Professors Said

Much interest has been awakened in the very short, but complimentary addresses which were given at the April Annual Conference of the Church by Professor Thomas Nixon Carver, political economist and author; President Walter Ernest Clark, and President Charles A. Lory. A number of solicitations have come to the *Improvement Era* to print their remarks in full, and we gladly comply with the request:

Thomas Nixon Carver

(Of the Harvard University)

I never expected to have such an honor as this in my life. I have been in this community a number of times and I have frequently thought that here was the best place in the world to study the science and art of nation-building in the field. My subject is Political Economy, sometimes called the science of statesmanship. Some things pertaining to this subject we can get out of books, but it seems to me that here is the one place in the world where we can see in operation, in the field itself, the processes going on under which a great nation is built. If "By their fruits ye shall know them," as your President has said, the "Mormons" must be a great people, for their fruits are good. I have not only been impressed, in several visits, by what

is to be seen in this immediate neighborhood. It has also been my privilege to visit some of the smaller communities in the southern part of the state and some in central Idaho; and in the small communities, as well as in the large, I have seen in operation the science and the art of community-building, which is nation-building in miniature, and everywhere it has my unbounded admiration.

I did not know what I was going to say when I got up. I have often had this in my mind, and I am very glad, now that it is over with, that I have had the opportunity of saying it. Though I was very much scared at first, I am very glad that I have had the privilege of saying what I have often thought.

Walter E. Clark

(President of the University of Nevada)

The world has made much advance in mechanical things, during our recorded race history. It has made relatively small advance in spiritual things. Your fathers in a marvelous pioneer pilgrimage came into this valley, and with their hands builded here a perfect temple, that the souls might open in this temple towards the spiritual power, and, perhaps, in larger and larger measure, be imbued with that power from above. It is my belief and strong hope that in the years just ahead men are going to illuminate life in spiritual terms; that just as they have, within these twenty-five years, on the mechanical side, touched that marvelous thing we call radium and learned that it gives fifty million times the energy of other substances science has been handling, so there lies within us, if we will but open our souls and receive the endowment that freely has always been offered, many, many times the spirit power men have known. My impress from the hours I have had in your city is that this people are holding their souls open, and the great Giver of life and power will answer their prayers.

Charles A. Lory

(President of the Agricultural College of Colorado)

Friends and neighbors of Utah, this is not the first time I have had the privilege of being in this wonderful Tabernacle of yours, but it is the first time I have ever had the honor and privilege of speaking to so many of you at this place. We were entertained here in a splendid way when the Rotarians were here about three years ago; and all the memories we have of you people, of your Church, of your Tabernacle, of this wonderful city, are altogether good and on the positive side. Those of us who are charged with the work of education and with the

work of building forward our civilization, cannot help but admire the work that you are doing. As a young man, it was my privilege, first, to get acquainted with folks like you in Northern Wyoming; and as a young man, I must confess that I carried all the prejudice of certain young men regarding you and your beliefs. In all fairness I must say that those prejudices were altogether wrong, that I found you altogether different, and so far as my experience goes with the pioneer "Mormon" citizens of northern Wyoming, altogether good. In all fairness, also, I must confess that the training I there got has helped me, as much as any course I ever took, in trying to carry out my duties as an educator in your neighboring State to the East. No one can be here at a gathering like this without being impressed with the wonder of what it means, to ever community here represented.

I listened with interest to President Grant's statement about your sugar industry. We also have a sugar industry, but, President Grant, ours was not as fortunate as yours, because I am afraid our farmers are going to lose heavily through the loss of one of their independent companies. I have listened to the report of the development of your work and of your members, and certainly everyone here has cause to be gratified for the progress that you are making.

We are privileged to work with the "Mormon" settlers in Southern and Southwestern Colorado. We know their worth and we always go to those sections with a great deal of enthusiasm, because we know what is being done. I feel that the time is here when, as President Clark has said, we must build spirituality. The curve that represents the growth of spirituality is rather a flat one; the curve that represents the increase in wealth, the increase in material knowledge, is rather a steep one; and, somehow, we must learn to do as you are doing; carry our religion into our day's work—not religion on one day only, but religion on seven days, and every hour of the twenty-four. I count it a privilege to add my testimony to the work that you are doing. I count it a privilege that I am permitted, as a laborer in the vineyard, to carry forward the work of education. I count it a privilege to tell you that your people in Colorado are doing their part well. They are good neighbors and they are helping us in a work that we count highly important, a piece of work that you are doing and doing well in Utah, namely, supplanting the "little red school house" by a better school house, usually a consolidated school, where better opportunities can be given to the country children, a work that has placed, in the last ten years, something like thirty-six thousand children in consolidated schools and brought high school facilities to some-

thing like six thousand children who had no such school facilities before; and best of all, a work that is resulting in the formation of a community church where men and women of many different sects and faiths could gather in one place under one organization, to worship God. May your work prosper.

Messages from the Missions

From Oklahoma

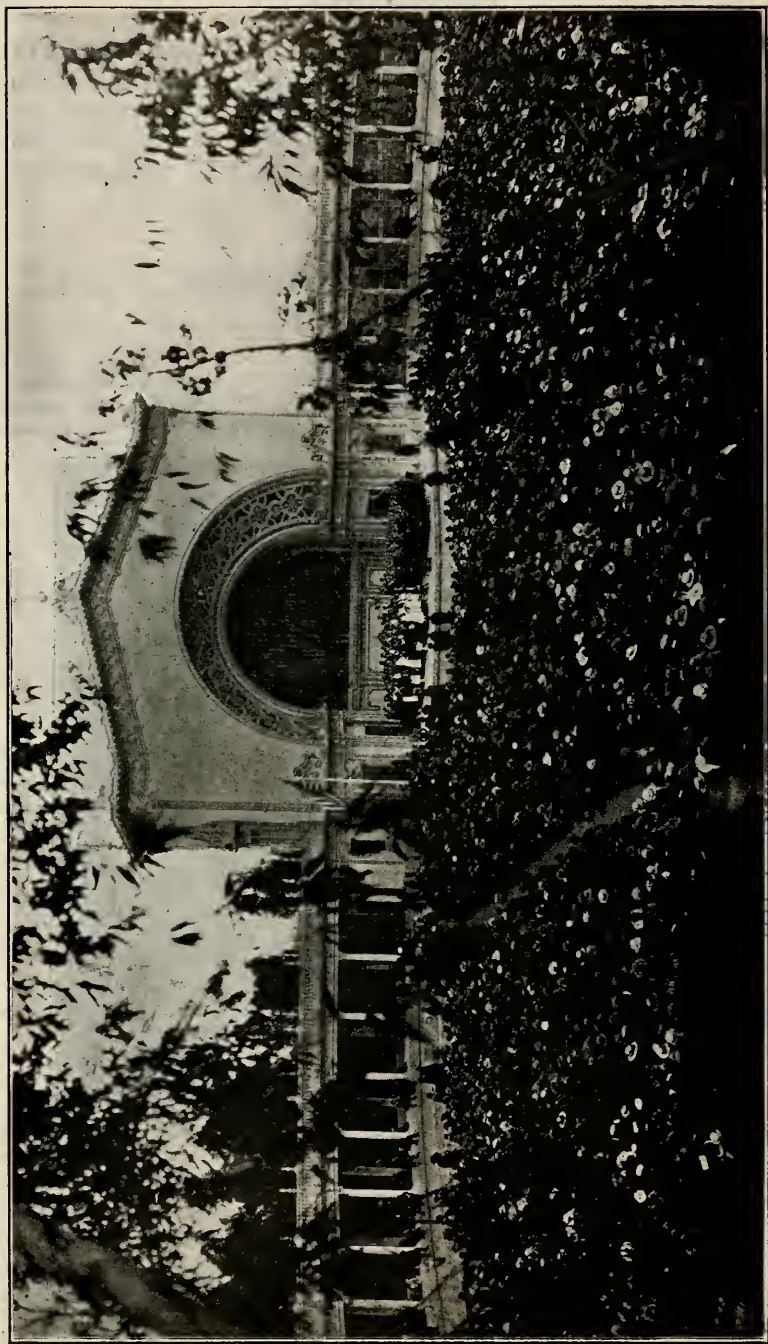
Alice E. Brewer and Ida Mortensen, laboring in Miami, Oklahoma, write under date of March 9: "The missionaries laboring in this district are C. H. Rosell, Salt Lake City; Ida Mortensen, El Frida, Arizona; and



Alice E. Brewer, Henefer, Utah. We enjoy our labors very much in this place and in the surrounding mining district. There are many good people here, and we believe it to be a very fruitful field. We enjoy the *Era* very much."

A Great Concert in Balboa Park

The southern California Latter-day Saints' choir gave a concert, April 30, at Balboa Park, San Diego, which marked a highly important epoch in the history of the mission. They sang the sacred Cantata by Evan Stephens, "The Vision," under the leadership of Wm. C. Salt before an audience of



Ten thousand people listening to the "Mormon" Choir in Balboa Park

over 10,000 people. Thousands came and returned because it was impossible to get within hearing distance. The picture shows the choir while singing and the great organ and a part of the multitude in Balboa Park. The singing was superior to any previous rendition and the applause received was correspondingly great. The accompaniment from the great organ added impressiveness to the singing, and the vast audience was an inspiration to the singers. The concert was given free and no contributions were accepted. Over 5,000 pamphlets, "The Prophet's Own Story" were distributed. The San Diego newspapers had heralded the event for days. In response to the request of President Melvin Freebairn of the San Diego conference, the city commissioners had gladly placed the Spreckels organ pavilion in the Balboa Park at the disposal of this famous choir. The organ is the largest open-air pipe organ in the world. Elder Alexander F. Shreiner, the noted young Utah musician, who is on a mission in California, presided at the console during the concert.—*Condensed from a report of Secretary Rulon H. Cheney to the "Era."*

A New Meeting House to be Erected

President R. M. Pugmire, of the Minnesota conference, reports, under date of March 22, a conference held on February 25 and 26, and that the elders are feeling well in their work. The force of laborers is continually growing smaller, and hence, the greater duty devolving upon those who remain. The three branches in the Minnesota conference are flourishing. The Minneapolis people are working hard to realize their hopes in the building of a meetinghouse which they contemplate to do this summer.



Missionaries, left to right, first row: W. K. Fahr, Canadian Mission, released; N. N. Probst, president Wisconsin conference; Hilda N. Knudsen, representative of N. S. mission Relief Society; Winslow F. Smith, President Northern States mission; Bertha Thurgood, representative of N. S. mission, Relief Society; R. M. Pugmire, president Minnesota conference.

Second row: J. P. Mork, Hedwig Maurer, Myrtle Thorp, transferred to Wisconsin conference; Minnette McArthur, E. E. Beck, transferred to Wisconsin conference; H. M. Groesbeck.

Third row: Fred Hofer, released; Samuel Park, C. A. Lundell, L. C. Rueckert, released; C. E. Johnson, William Ruitenbeck.

Fourth row: L. A. Dalley, E. A. Evans, R. E. Parmer, Ross Gowans, J. M. Jackson, J. O. Jensen, Canadian mission released.

Laboring in the Town of the First Swedish Convert

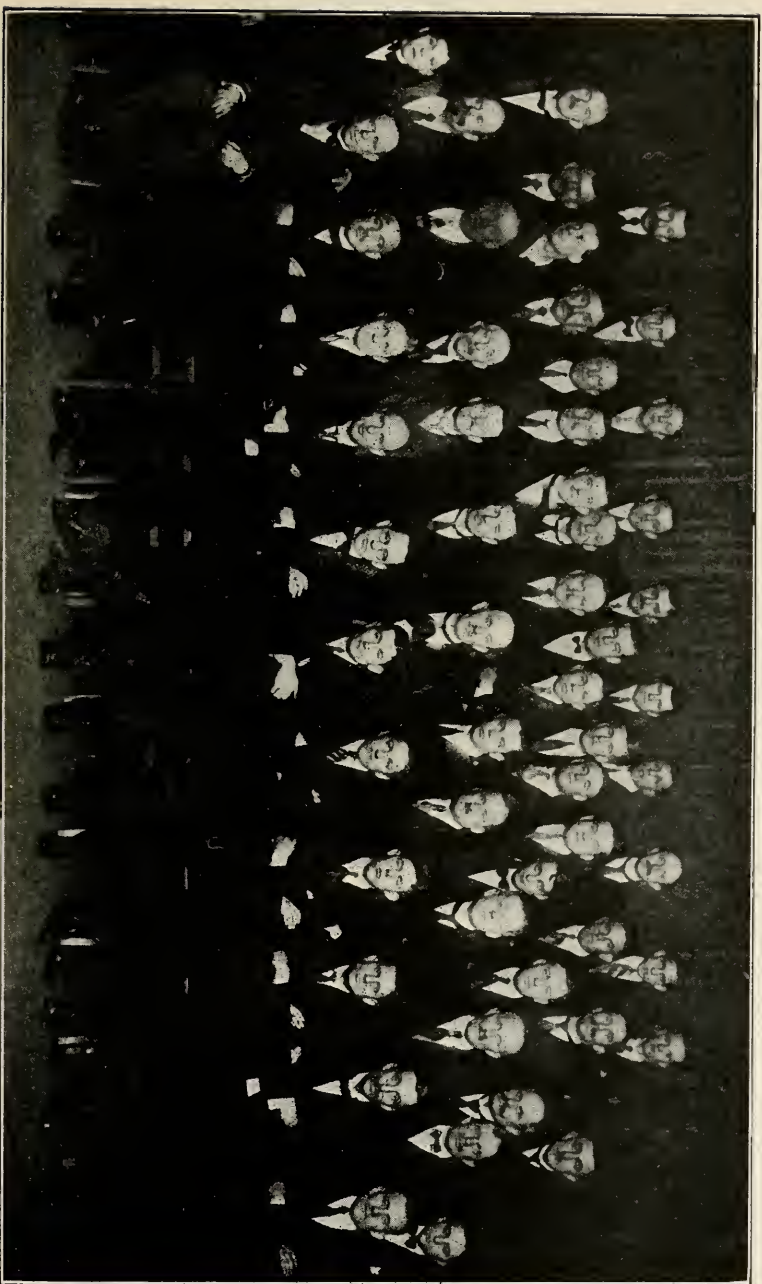
Elder Adolph Soderberg, of the Gefle branch, Stockholm conference, Sweden, writing under date of March 7, reports that the town in which he is laboring is a noted landmark in the history of the Scandinavian mission. It is the place where the first baptism was performed. Peter Adolph Forsgreen was baptized in June, 1850, by his brother who was one of the company of elders arriving with Erastus Snow to open up the Scandinavian mission. He proceeds: "The work is now progressing here nicely, but we are handicapped by the lack of elders. This conference includes the whole northern half of Sweden, with but five elders doing the work, three



of whom are located in this branch. Elders Karl S. Foss, Salt Lake City; Andrew P. Anderson, Hooper, Utah, are laboring in the Dalarane branch. Elders in the picture are, left to right, Conference President Mathias Erickson, Salina; Fred Thedell, Ogden, and Adolph Soderberg, Salt Lake City. We are regular readers of the *Improvement Era*, appreciate its good instructions, and wish it continued success."

Baptisms in Hamburg Conference

Opposite is a picture of the local Priesthood of the four branches in Greater Hamburg of the Hamburg conference. Included in the group are six missionaries who had just arrived from Zion on their way to the Swiss and German mission.



Local Priesthood of Four Branches in Greater Hamburg, Germany

I am pleased to report that the work in Hamburg is progressing, a new branch having just recently been started, making five in this city, although the last is not organized and the meetings are under the direction of the presidency of the other branches. The brethren here shown, along with several others not shown, in most cases, are very actively engaged in the cause, officiating as officers or teachers of the various organizations. Regular and systematic block teaching is carried on, and in addition the brethren (and the sisters, too) often spend their spare moments in distributing tracts from door to door and thus assisting the missionaries. Five baptisms have been performed so far this year in one branch, and several more will be performed as soon as the weather gets warmer. We are looking forward to baptizing at least 60 people this year in Greater Hamburg, and over 200 in the Hamburg conference.

We enjoy getting the *Improvement Era* and reading the reports from the other missions, and therefore, feel that a little news from the best mission in the world would be of interest to our fellow laborers in the other fields.

Missionaries left to right, seated: Julius Behresn, Wilhelm Kallsen, Willy Landvater, Carl Brey, president of the Hamburg-St. George branch; Conference President John H. Zenger, Salt Lake; former Conference President Alfons Finck; Emil Geist, presiding Hamburg-Wandsbek branch; William H. Linck, Salt Lake; Paul Haase, Alfred Muller, president Hamburg-Hamm branch; Frany Jacobi.

First row standing: Robert Menssen, August Stock, Heinrich Steffien, Sr., Heinrich Knopf, Theo. Veerhaarn, Joachim Jabs, Martin Bergmann, Karl Klug, Oscar Bock, Franz Luhmann, Johannes Gurtler, William Linde, Werner Linde.

Second row: Fred. Juhrs, Richard Fick, Hans Gurtler, Johann Klein, Elwood Winters, Salt Lake; Julius Leisz, Karl Jeerken, Josef Littke, Fred. Kruger, Geo. H. Schmidt, Salt Lake; Carl Timm, Jr., Carl Vollmer, Elmer Anderson, Weiser, Idaho; Willie Doring, Horst Scharffs, Ernst Steinfeldt, Sandy, Utah; Orson W. Kasteler, Salt Lake; Richard Pruss, Karl Koch, Johannes Harms.

Third row: Karl Kahler, Emil Koch, Otto Schlohs, Richard Bauer, Adolph Egarter, Willard S. Miller, Salt Lake; Otto Lendt, Kurt Jahn, Joseph N. McRae, Salt Lake.—*John H. Zenger.*

Intended Evil Doing Unintended Good

Photo of the elders of the Leeds conference, British mission. They are, left to right, back row: W. McCracken Smith, Smithfield; Lester W. Fray, Morgan, Utah; Grant P. Geddes, Banida, Idaho; Joel A. Smith, Holbrook, Idaho. Front row: M. Grant Prsbrey, St. George; William Naylor, Boun'iful; Aaron P. Leishman, Wellsville; Harry S. Stoker, conference president, Lehi; Andrew T. Jacobsen, Salt Lake City, Utah; and Grant Y. Anderson, Malad City, Idaho. The work here is progressing favorably. During the past year with the return of the missionaries from Zion, things have taken on a more pleasant and brighter aspect. Just at present we are experiencing another of the periodical persecutions of the press and pulpit, and this week the screen is being used to best advantage by our adversaries, showing a picture, called "Trapped by the 'Mormons,'" adapted from Winifred Graham's tale, "The Love Story of a 'Mormon.'" Needless to say the intended evil is doing us unintended good, for many are enquiring after the truth. It is surprising though that in this day of supposed enlightenment such a large percentage of the public prove to be so gullible that they are duped by such far-fetched lies as Winifred

Graham is capable of concocting. With all their lies and railing accusations, and despite the opinions of men, the gospel is true, will continue to be the only plan of salvation, and in the end truth will pre-



vail. All the missionaries appreciate very much the *Era* and its monthly editions help to lend the home atmosphere to the field. It keeps us well versed in the progress of the Mutuals and the activities abroad.—*Andrew T. Jacobsen*, Clerk of the Leeds conference.

The Workers in Texas

Elder Thomas M. Rees, writing from El Paso, Texas, April 10, reports that the picture herewith represents the elders and lady missionaries laboring with the English speaking people under the direction of President Rey L. Pratt of the Mexican mission. Their field of labor comprises the city of El Paso and the country district about fifty miles each way up and down the Rio Grande river.

"Back row, left to right:

Jacob A. Hancock, Eden, Arizona; Thomas M. Rees, Salt Lake City; front, Clara Huber, Midway; May Nielsen, Hyrum, Utah.

"El Paso is located in the extreme corner of Texas. All four of the missionaries are comparatively new arrivals. Elder Hancock's home burned down a few weeks after his arrival here, necessitating his returning home. Notwithstanding our difficulties, we feel that some result will follow our efforts, and are encouraged to press on in the work."



PRIESTHOOD QUORUMS' TABLE

Tithing—A Law of Promise

Spiritual Growth and Temporal Blessings

Slogan for 1922: Every Member a Tithepayer

There is great opportunity for unusual happiness and prosperity among the Latter-day Saints through obedience to the law of tithing. The mad rush for pleasure in the world and the prevalence of crime and immorality emphasize the great need of spiritual strength and growth. Indebtedness among the people, caused largely by the high cost of living, extravagance and business readjustment, has brought about a need for temporal prosperity. Both of these much desired conditions, spiritual growth and prosperity, will come from adopting and living up to the slogan: "Every Member a Tithepayer," through observance of the law of tithing.

The Promise: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10. The Lord also promises that if the people observe this law and keep it holy, and thereby sanctify the land unto him, that his statutes and judgments may be kept thereon, that it shall be most holy, it shall be a land of Zion unto his people. (Revelation on tithing. Doc. and Cov. 119.) "Will a man rob God? But ye say wherein have we robbed thee? In tithes and offerings." Malachi 3:8.

How to become worthy of the blessing: For those who have neglected this requirement, *Now is the time to begin.* No one should claim exemption, but should see that he is among the tithepayers, for how can he expect the blessing if he fails to obey the law? Of our income, one tenth belongs to the Lord. We should not retain the Lord's tenth in our possession. If this settlement is not made right at the time, surely it should not be neglected longer than until the end of the month. Such a monthly settlement would greatly help in the payment of tithing, and would be a more strict compliance with the law than to delay longer. As soon as we fulfil the requirement we are entitled to the blessing. Through neglect or delay in the payment of tithes the law is disobeyed, we cannot lay claim to the promised blessings and we may lose them altogether. We cannot buy our way through tithes into God's kingdom, neither can we receive the higher gospel privileges without strict observance of this law. The sacred portals of the temples of the Lord are deservedly closed to the non-tithepayer. Only the faithful are the elect of God, and this law is a test of faithfulness. It is an excellent anchor.

"There is a law irrevocably decreed in heaven before the foundation of the world, upon which all blessings are predicated; and when we obtain any blessing from God it is by obedience to that law upon which it is predicated." Doc. and Cov. 130:20, 21.

How to observe the law: It is not difficult to calculate the interest due on borrowed money, or the taxes levied on property. It should not be difficult to decide just what belongs to the Lord. He has given us intelligence, strength of mind and body. These are the talents which he has entrusted to our care and for our use. One tenth of the increase or income in temporal things which come to us we are to bring to the Lord's storehouse. A father who receives the entire income of the family might well consider if there is any part on which each member of the house-

hold might pay a tithe, that the mother and each child might thus be more abundantly given the blessings and privileges promised. Even the widow and those otherwise dependent if they pay to the Lord a tenth of the charity which may be given them, though it is but a "widow's mite," will be as much entitled to receive the fulness of the promised blessing as the wealthy tithepayer whose tenth amounts to large sums. There should be no "non-tithepayers" in the Church of Christ. Every Latter-day Saint, therefore, should accept and do his part in carrying out the slogan: "Every member a tithepayer," and to pay promptly upon receipt of any and all income.

The Law of Tithing Emphasized: Just twenty-three years ago (May 17, 1899), at St. George, the Lord emphasized the revelation on tithing through President Lorenzo Snow. The promise was made to the people that if they would begin at once and thenceforth continue the payment of an honest tithe that all their past neglect in this matter would be forgiven. The Latter-day Saints accepted the word of the Lord and paid tithing with full purpose of heart. They were relieved of their individual indebtedness. The obligations of the Church were all paid, and a marvelous period of peace and prosperity followed. Present conditions appear to call for another such awakening.

Reaping the Fruits: The result of this strict obedience to the tithing law will be a more sure anchorage in the faith, increase in spirituality, and added strength in overcoming the temptation with which Satan is constantly surrounding us. Through our honest tithes we will sanctify the land unto the Lord, that it will become most holy, and in truth be a land of Zion unto us. The windows of heaven will be opened, and choice blessings will be poured out. Prosperity and happiness will be the lot of the Latter-day Saints largely in the degree in which they observe this law of God.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."—Malachi 3:10, 11. Also Book of Mormon, III Nephi 24-10, 11.—S.

Celebration of the Restoration of the Aaronic Priesthood

By proclamation of Presidents Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins, First Presidency of the Church, the great event of the restoration of the Aaronic Priesthood was celebrated this year on Sunday, May 14, in all the wards of the Church. This was the 93rd anniversary of its restoration, which took place on the 15th of May, 1829. The event was celebrated by having the Aaronic Priesthood take charge of the Sacramental meetings in each ward on that date. A suitable program had been prepared in most wards by direction of the bishops, in which it was provided that priests, teachers and deacons should conduct the meeting and render the program. This consisted chiefly in appropriate exercises commemorative of the wonderful restoration of the Aaronic Priesthood. The exercises were an agreeable surprise in most instances. The young brethren who had been called to render them, acquitted themselves in a masterful way, giving evidence that the young men of the Church are not lacking in a knowledge of the gospel, the importance and value of the Priesthood. The programs given in the wards included also remarks by the young brethren on "Mother" and "Mothers' Day." It is designed that the celebration of the Aaronic Priesthood shall be held annually by the Lesser Priesthood quorums, and this is a movement which will find hearty response in all parts of the Church. It might be permissible to offer the suggestion, however, that it would be better not to

connect it with "Mother's Day," since either subject is important and extensive enough to be entitled to the full time of a meeting.—A.

Ordaining Deacons

Much interest has lately been awakened in the method of ordaining young men to the Lesser Priesthood. The details adopted by some of the bishops in the Granite stake is very effective. When the teachers discover a young man in their district who is worthy of ordination they report to the bishopric. A letter is then written by the bishop to the young man, informing him that it has been suggested to the bishopric that he is worthy of being ordained to the Aaronic Priesthood. The letter calls his attention to the important step that he is about to take, and the sacredness of the calling with which he is about to be honored. He is impressed with the honor and privilege that the ordination implies. He is asked to report to the bishopric in writing just how he feels with reference to this advancement, and to the Lord's work in general. He is asked to talk the matter over with his parents. Then to inform the bishop in writing not only of his own thoughts concerning the matter, but of how his parents feel regarding the new step he is about to take. A date is set at which the bishopric would like to meet with him to talk over together this great and important step in his life. Following are selections from the earnest replies that have come from the young men:

"I wish to be ordained to the Aaronic Priesthood which I feel will be a great honor to me. I shall always try to do the will of the Lord as those over me in the Church direct me to do. My parents are pleased and glad to see me go ahead."

"Replying to your letter I wish to state my parents and myself are very well pleased in my having the privilege of being advanced in the Aaronic Priesthood. It has been my desire since early childhood to do everything that is within my power for the advancement of the work of the Lord when called upon by those in authority. I promise you brethren that I will do my best to assist you at all times."

And another, "It greatly pleases me that I have been found worthy of being ordained a priest. I will endeavor to fulfil this position to the best of my ability. My parents are glad that the time has come when I can receive this office. I thank you and hope I will always remain worthy of having this office."

"I received your letter today pertaining to my advancement in the Aaronic Priesthood. I have given the matter prayerful consideration and have talked it over with father and mother. They would both be pleased to have me advance. I have tried to do my duties as a deacon, and would do all in my power to fill the calling of a teacher."

"It gives me great pleasure to know that I have been found worthy to take the first step in the Priesthood and to become a deacon, and if this honor is given me I shall endeavor to do those things that will help me to carry on the Lord's work, advancing and fulfilling the duties required, and thereby be worthy of each step."

"I received your letter yesterday and was pleased to find that my name had been recommended to receive the Aaronic Priesthood. I talked to my parents and find that they are both anxious to have me do my duty in the Church to which we belong. If I am privileged to hold the Priesthood, I will try in every way I can to do what is required of me."

Then follows the presentation before the Priesthood and the congregation of the ward, and the ordination as set forth in the pamphlet "Preparation, Ordination, and Training of Young Men" as outlined in the in-

struction of the Presiding Bishopric. (See *Improvement Era*, January and February, 1922.)—A.

A Separate Class for Each Order of the Aaronic Priesthood

Young men should be given opportunity to progress through the three orders of the Aaronic Priesthood, deacon, teacher and priest, without missing any of them. The hope of becoming worthy of promotion to the next higher office in the priesthood should inspire faithfulness among those who hold this divine authority. The priesthood plan is one of development through progressive advancement. There may not be perfect development if any of these steps are omitted.

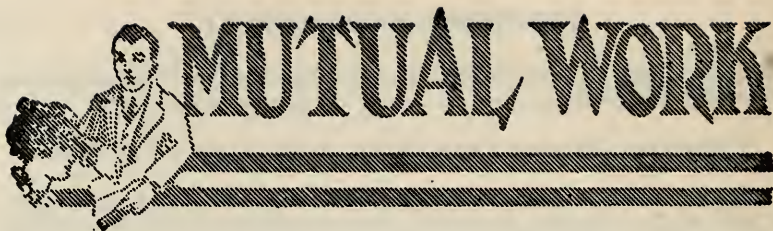
While in these offices members should be instructed and trained in the particular duties of each order. If a teacher meets with the priests, or a priest with the elders' class they will not get the instruction in their own offices and the effect will be much the same as if they had not held these orders in the priesthood. If there is but one ordained teacher in a ward it is as necessary for him to receive the special training in his office as if he were in a ward with twenty teachers.

Where separate classes are not held the excuse is often made that there are too few to meet separately. The Presiding Bishopric have instructed that "The Bishop is to preside over the Priests, and sit with them in council and teach them their duties. Another member of the Bishopric should take charge of the Teachers, supervise and direct their labors and activities, and the other counselor should take charge of the Deacons in the same manner."

In harmony with the above instructions, there is not a ward so small but that separate classes should be held even though there might be but one deacon, one teacher and one priest in the ward. No member of the Aaronic priesthood should be deprived of the special training in his office and it is hardly proper that while holding one order he should be required to meet with and be instructed in the duties of an office which he does not hold. It is far better that a class leader instruct but one young man in his particular calling than that the young man be deprived of the development which the Lord has provided for him in the priesthood plan.—*LeRoi C. Snow*.

A Good Place for Learning Leadership

The Summer session at the Brigham Young University will be held from June 5 to August 25. There will be two terms; the second to commence on July 14. This term will include a series of courses in natural science that will be held at Aspen Grove in Provo canyon. The enrollment in this school will be limited to 50 students and four professors. The forenoons will be given to lecture and study while the afternoon will be devoted to field work and laboratory study. Some of the most prominent educators in Utah will constitute the faculty during the first term which will be held at the regular campus of the University. Among the visiting lecturers will be Prof. Chas. E. Rich of the University of California, and Dr. Edward T. Devine of New York City, an eminent scholar prominent as a teacher and sociologist.



The Annual Conference of the Y. M. and Y. L. M. I. A.

Time of Meetings

Friday, June 9

- Joint officers' meeting, Assembly Hall, 10 a. m.
Separate Y. M. M. I. A. officers' meeting, Tabernacle, 2 p. m.
Separate Y. L. M. I. A. officers' meeting for stake officers or stake representatives, Assembly Hall, 2 p. m.
M. I. A. Social at Saltair, leave Saltair depot after 4 p. m.

Saturday, June 10

- Separate Y. M. M. I. A. officers meeting, Tabernacle, 9 a. m.
Junior Department. Regular session 10 a. m.
Senior delegates and Senior teachers only, departmental meeting, 10 a. m.
All other officers will attend the regular session of the Junior Department.
Senior Department Regular Session, 2 p. m.
Junior and Boy Scout leaders only, departmental meeting, 2 p. m. All other officers will attend the regular session of the Senior Department.
Separate Y. L. M. I. A. officers' meeting, Assembly Hall, 9, 10 and 11 a. m.
Separate Y. L. M. I. A. officers' meeting, Assembly Hall, 3 p. m.
Joint meeting, 8 o'clock p. m., Assembly Hall, Temple Block.

Sunday, June 11

- Joint officers' testimony meeting, Assembly Hall, 8:30—9:50 a. m.
Joint officers' meeting, Assembly Hall, 10 a. m.
General session, Tabernacle, 2 p. m., under the direction of the First Presidency of the Church.
General Session, Tabernacle, 7:30 p. m. "Processional" representing the Primary and Mutual Improvement Associations.

The program has been carefully prepared and will be a source of inspiration to Mutual officers who attend. A verse from the Scriptures will be read at each meeting following the reading of the Slogan for 1922-23, "We stand for a pure life through clean thought and action." The Junior, the Senior, and the Advanced Senior departments will all be carefully provided for, and a new feature is the departmental meetings of the Senior leaders and delegates; and the departmental session of the Junior and Boy Scout leaders. The M. I. A. Scout band, John Held, director, will play sacred music at the Sunday evening meeting. This band has made splendid progress and is a credit to the Mutual Improvement organization. A new program for the Seniors will be presented; and altogether, the conference promises to be one of the most important and interesting ever held.

Law Enforcement Week

With the consent of the General Authorities of the Church, the week of June 18, has been set aside for use by stake and ward authorities and

auxiliary organizations for presenting the subject of obedience to law, to the people.

Following is a suggestive program for the sacrament services Sunday June 18:

Regular Sunday Service Program

Have one or two speakers, especially qualified and prepared, occupy the time between opening and closing exercises on the following suggestive topics:

- I. The Meaning of Loyalty to our Government.
 - A. Our part in making the laws.
 - B. Our obligation to obey the laws and to assist public officers in enforcing them.
 - C. How respect for law is undermined by widespread tendency to disobey law.
 - D. How stable government is dependent upon both respect for and obedience to law. Examples:
 1. General success of popular government in Great Britain and her self-governing colonies, and in the U. S. A.
 2. General failure, thus far, of popular government in Mexico and some other Latin American countries.
 3. The reasons for this difference.
 4. The great present danger of growing lawlessness in Great Britain and America.
- II. Current Problems in Law Enforcement.
 - A. The special benefits to be derived from enforcement of the following laws:
 1. Quarantine.
 2. Curfew.
 3. Prohibition.
 4. Law forbidding tobacco to minors and the anti-cigarette law.
 5. Anti-gambling laws.
 6. Anti-speeding laws, i. e., traffic laws.

M. I. A. Program

Each auxiliary organization will present a program along similar lines at their regular meeting during the week beginning June 18. The M. I. A. joint suggestive program follows, and should be given on Mutual evening, June 20; or, where wards meet Sundays, on Sunday evening, June 18.

Opening song, "America." Invocation. Solo, "The Flag Without a Stain."

Reading, "Columbus," by Miller.

America—A Land Choice Above all other Lands. 10 min. Song, "Columbia, the Gem of the Ocean."

Our Inspired Constitution—the Supreme Law of the Land. 10 min. Reading, Holland's, "God Give us Men."

The Meaning of Good Citizenship in a Republic. 10 min. Concert recitation—12th Article of Faith.

Obedience to Law—the life of the Republic. 10 min. Instances of Disregard for Law: a. Prohibition. b. Anti-tobacco. c. Games of chance. d. Present-day forms of lawlessness.

Reading, Longfellow's "Ship of State."

"Star Spangled Banner."

Benediction.

God Give us Men

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;

Men who have honor; men who will not lie;
 Men who can stand before a demagogue
 And damn his treacherous flatteries without winking!
 Tall men, sun-crowned, who live above the fog
 In public duty and in private thinking;
 For while the rabble with their thumb-worn creeds,
 Their large professions and their little deeds,
 Mingle in selfish strife, lo! Freedom weeps,
 Wrong rules the land, and waiting Justice sleeps.

The Building of the Ship

By Henry Wadsworth Longfellow

(Third stanza)

Thou, too, sail on, O ship of State!
 Sail on, O Union, strong and great!
 Humanity with all its fears,
 With all the hopes of future years,
 Is hanging breathless on thy fate!
 We know what Master laid thy keel,
 What Workman wrought thy ribs of steel,
 Who made each mast, and sail, and rope,
 What anvils rang what hammers beat,
 In what a forge and what a heat,
 Were shaped the anchors of thy hope!
 Fear not each sudden sound and shock,
 'Tis of the wave and not the rock;
 'Tis but the flapping of the sail,
 And not a rent made by the gale.
 In spite of rock and tempest's roar,
 In spite of false lights on the shore,
 Sail on, nor fear to breast the sea!
 Our hearts, our hopes, are all with thee,
 Our hearts, our hopes, our prayers, our tears,
 Are all with thee—are all with thee!
 Our faith triumphant o'er our fears,
 Are all with thee—are all with thee!

Back to the Primitive

The automobile, strangely enough, is the link which connects the sophisticated city with what is left of the primitive. In this the automobile has taken the place of that romantic and uncertain means of locomotion—the western cowpony and his constant associate, the buckboard. This substitution has become necessary on account of the encroachment of civilization upon the last strongholds of the wild.

Last summer I took my first trip with fathers and sons, in company with my own boys. We mounted an automobile and with the speed of modernity were whisked over mountain passes, between miles and miles of fruitful fields, past the very edge of civilization as I knew it when a boy, through other miles of pioneer farms where the coyote and the sage hen were the chief settlers but a few years ago, on to Blackfoot river; and then on, still on, through narrows and valleys until at last we arrived in Wooley valley, the synonym of the wild. In a few hours we had traversed distances that required days of weary jogging with a pack-train or a sheep wagon.

We camped on Diamond Creek, a little stream so far east that we



A delightful camping place among the pines and aspens

hardly knew whether we should be safe with an Idaho license, and so high that we did not know whether to expect snow or rain from the clouds that hovered over the pine-clad peaks. Even here, however, the "Mormon" homemaker had preceded us, for there, tucked away in a little cove, we found a log house with children playing about the door, while across the mountain meadow stretched a perfectly real and modern wire fence.

We found a delightful camping place among the pines and aspens where the scorching sun could never find us out, and where the incongruous automobile might be hidden from view.

The boys were wild with joy, and even the "older" boys had a sort



A camp on the Big Blackfoot River

of a tremolo in the voice when they glanced across the enchanting valley upon which the hand of man, as yet, had been laid but lightly.

One wonderful day we camped on Diamond Creek in the very heart of the wild. The crystal water bubbling up looked like handfulls of diamonds strewn upon the creamy velvet sands. The Nimrods brought in wild chickens and fish until all the company were banqueted at their primitive tables.

The outing was under the direction of the Young Men's Mutual Improvement Association of Oneida stake. Several members of the stake board proved to be well acquainted with and lovers of the great outdoors, essential qualifications, I determined, of the leaders of young men.

On the way home all stopped at the Hooper Springs, one of the best soda springs in the country and had sweet draughts of the ice-cold beverage fresh from the sparkling fountain.

Even yet, there is something exhilarating about a trip to the primitive where men and boys meet in the big open under the arching skies, where sham and pretense and veneer are laid aside and man is man and boy is boy.—*H. R. Merrill.*

M. I. A. and Sunday School Conventions in Arizona

Preceding the Arizona Conference, held at Douglas on April 28-30, Gustive O. Larson conducted a series of M. I. A. and Sunday School conventions throughout the Arizona conference, beginning at Tucson and Binghampton, on April 23 with a full day session. Following the Tucson convention the Superintendent accompanied by conference president Marion A. Condie, visited Pomerene, St. David, Bisbee, Whitewater and Douglas, holding special M. I. A. and Sunday School officers and teachers' meetings and general public meetings in the interests of these organizations. At Bisbee, Elder Larson was invited to speak at the funeral services of Brother Al. Kempton conducted by the Elk's Lodge. Brother Kempton was a prominent citizen of Bisbee and surrounding country, and the Elk's hall was crowded to capacity, offering a splendid opportunity for delivering the truths of the gospel to hundreds unacquainted with "Mormon" doctrine. The Arizona organizations are thriving, not only growing in numbers but keeping well up to the standards set by the General Boards of these organizations.

Mutual Improvement Work in the Hawaiian Mission

From the annual report of the Hawaiian mission of the M. I. A., we learn that George A. Bowles is the superintendent, that there are 23 associations, 170 officers, 441 Advanced Seniors enrolled, 317 Seniors, 448 Juniors, making a total of 1,436 enrolled. The average attendance is 131 officers and instructors, 259 Advanced Seniors, 213 Seniors, 295 Juniors, a total of 938. There are three members on missions. Nine hundred seventy-nine meetings were held altogether, and 755 members actually took part in M. I. A. activities. In Honolulu there are 15 registered scouts, and 10 doing scout work who are not registered; and in Laie there are 27 scouts registered. The annual Conference of the Church was held at Laie, Oahu, on April 6-10, at which time the auxiliary organizations as well as the Church carried out an elaborate program of exercises of extreme interest. The M. I. A. held several sessions and likewise contests. There were public speaking, story telling, quartette singing, stringed quartette, orchestral sextette, and other events. Upon adding the points made by each conference, out of a possible 100, the following was a result: Honolulu, 57½; Hilu, 17½; West Maui, 17½; Kauai, 7½. Honolulu

won the pennant. Each individual winner was given a subscription to the *Improvement Era* or *Young Woman's Journal*; the former to the young men; the latter to the young women. A total of 69 contestants participated. A spirit of friendly rivalry existed which stimulated effort, and the contest was a wonderful opening up of the talents and possibilities among the young Hawaiian people. The texts for the various classes were decided upon for the coming year as follows: Advanced Senior, *Genealogical Lessons*, a book just translated and published by the Polynesian Genealogical Association, under the direction of William M. Waddoups; Seniors, 1918, Y. M. M. I. A. Manual, "The Church as an Organization for Social Service;" Juniors, Religion Class outline, 1919, 5th and 6th grades; Intermediate Juniors, Religion Class Outlines, 1919, 3rd and 4th grades; Primary class, Religion Class outlines, first and second grades. The 23 conferences throughout the mission prepared for the interbranch contest at the annual Conference to determine who should represent the conference in the mission contests. Altogether the M. I. A., which consists of both the young men and the young ladies in the Hawaiian mission, are to be congratulated upon the activities which they have engaged in. President Wesley E. Smith is taking a great personal interest in the M. I. A. work there.

Y. M. M. I. A. STATISTICAL REPORT FOR APRIL, 1922

STAKES	Should be Enrolled	Number Wards	Number Wards Reporting	Advanced Senior Enroll.	Senior Enrollment	Junior Enrollment	TOTAL	Advanced Senior Average Attendance	Senior Average Attendance	Junior Average Attendance	TOTAL
Alberta	345	11	10	174	190	151	515	98	109	93	300
Bear River.....	509	13	13	326	132	171	629	307	129	163	599
Benson	760	13	13	250	355	340	945	106	174	210	490
Box Elder.....	770	13	12	340	256	317	913	203	148	173	524
Deseret	398	10	9	213	106	136	455	70	72	84	226
Hyrum	500	10	10	189	151	200	540	120	165	135	420
Kanab	210	7	5	124	63	86	273	50	41	47	138
Liberty	1041	11	11	407	331	421	1159	242	198	274	714
North Sanpete ..	802	13	5	103	104	69	276	40	39	34	113
North Weber ..	626	16	14	104	218	191	513	55	110	92	257
Pioneer	933	14	5	104	87	161	352	34	38	81	153
Raft River.....	160	9	6	139	66	74	279	34	30	29	91
Roosevelt	315	10	10	111	129	134	374	56	73	87	216
Salt Lake	1026	12	12	285	253	379	917	143	155	236	534
San Juan.....	250	4	3	79	87	101	267	52	26	30	108
South Sanpete..	752	10	2	42	37	33	112	18	9	7	34
Wasatch	375	9	6	143	103	154	400	95	57	88	240
Weber	1040	14	14	325	365	389	1079	173	212	270	655
Bear Lake.....	384	11	11	157	158	187	502	61	75	95	231
Bingham	564	14	5	290	155	222	667	150	100	125	375
Blackfoot	474	9	8	259	89	125	473	153	59	81	293
Cassia	181	6	6	108	64	77	249	75	40	35	150
Curlew	147	10	2	19	46	33	98	8	30	25	63
Franklin	473	10	8	144	163	143	450	64	80	76	220
Fremont	654	13	11	261	191	302	754	130	103	145	378
Idaho	218	12	7	83	50	81	214	55	31	46	132
Portneuf	300	12	11	33	184	115	332	15	112	82	209

M. I. A. STATISTICAL REPORT (Continued)

STAKES	Should be Enrolled	Number Wards	Number Wards Reporting	Advanced Senior Enroll.	Senior Enrollment	Junior Enrollment	TOTAL	Advanced Senior Average Attendance	Senior Average Attendance	Junior Average Attendance	TOTAL
Rigby	576	16	5	53	40	69	162	24	23	30	77
Shelley	349	8	8	171	121	127	419	87	70	81	238
Big Horn	289	5	5	118	132	86	336	74	74	61	209
Taylor	325	5	5	172	168	118	458	98	104	88	290
Union	148	5	5	95	36	46	177	37	22	25	84

Y. M. M. I. A. EFFICIENCY REPORT FOR APRIL, 1922

STAKES	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-Tr. Class	TOTAL
Alberta	10	6	8	5	5	7	6	7	6	5	65
Bear River	10	10	6	4	3	8	9	10	10	5	75
Benson	10	5	8	9	9	9	10	10	9	8	87
Box Elder	10	6	10	9	9	10	10	10	8	8	90
Deseret	10	5	5	5	5	10	7	8	5	6	66
Hyrum	10	10	8	10	10	9	9	10	9	5	90
Kanab	10	9	9	8	10	10	8	10	10	7	91
Liberty	10	9	10	10	10	9	10	10	10	8	96
North Sanpete	3	4	4	4	4	3	4	4	4	3	37
North Weber	8	8	5	5	6	8	8	9	10	7	74
Pioneer	4	2	4	4	1	3	3	4	4	3	32
Raft River	10	3	4	.....	1	10	9	6	3	3	49
Roosevelt	10	9	9	10	10	10	10	10	7	5	90
Salt Lake	9	6	10	8	10	10	10	9	10	8	90
San Juan	10	6	8	6	7	6	3	8	8	7	69
South Sanpete	2	2	10	5	10	10	10	10	5	7	71
Wasatch	10	6	7	6	8	10	10	10	8	6	81
Weber	10	9	10	10	10	10	10	10	9	8	96
Bear Lake	10	5	8	3	10	10	10	10	6	5	77
Bingham	10	8	10	5	10	5	6	10	7	5	76
Blackfoot	9	9	10	7	10	10	10	10	10	5	90
Cassia	10	9	10	9	10	10	9	10	9	8	94
Curlew	10	10	8	.....	5	10	10	10	5	5	73
Franklin	10	5	7	5	10	8	9	10	8	8	80
Fremont	10	8	9	9	10	10	10	10	9	8	93
Idaho	9	6	6	5	5	5	5	6	4	3	54
Portneuf	10	10	8	5	8	10	7	10	10	5	83
Rigby	3	3	3	2	1	4	3	3	4	1	27
Shelley	10	9	10	6	9	10	10	10	7	9	90
Big Horn	10	9	10	9	9	10	9	9	10	10	95
Taylor	10	9	10	10	10	10	10	10	8	10	97
Union	10	10	10	.....	10	10	10	10	5	5	80

Duties of Social Correlation Committees

The duties of joint ward and stake social committees as far as recreation is concerned are as follows:

1. To see that sufficient recreation is provided the membership of the Church.
2. To correlate the recreational activities of the various auxiliary organizations of the Church, and where necessary to determine and apportion their recreational obligations.
3. To see that all recreational activities are conducted in a manner compatible with the standards of the Church.

The Social Committees are not expected in any way to substitute the auxiliary organizations or deprive them of their initiative to carry forward recreational activities in their respective organizations. The various organizations, however, should submit all recreational plans to the Social Committees for correlation purposes as above suggested.

Creed of the 171st Quorum of Seventy (Third and Eighth wards, Liberty stake)

We recognize that the Seventy as organizations have been instituted in the Church by Divine appointment.

We believe that there is a great need now in the Church for seventies, seventies who are deep, clear thinkers, who have much intellectual development and who have attained considerable Spiritual power, as well as being versed in the scriptures, and having a correct knowledge of the gospel and a heart full of love toward the children of men and the Kingdom of God.

We believe that a seventy should give to the Lord his heart, mind, might and strength for the great cause. That this should be his foremost ambition and that he should study the gospel and be prepared for useful work at home and efficient service in the mission field abroad whenever the call shall come.

We believe that every seventy should follow the injunction of the Lord, "Be ye clean that bear the vessels of the Lord."

We believe that most seventies would like to be engaged in missionary service abroad, but for various reasons they are denied this honor. One of the most frequent and chief reasons is the lack of ready means, and so we believe that our missionary fund should be enlarged from time to time so that if any of our members need assistance, to go on a mission or to sustain them while they are there, that we can materially assist and thereby be in harmony with that fine spirit of the gospel: "I am my brother's keeper."

Our intention is to meet together often in social functions through quorum organization. We believe that by so doing we will know one another better and love one another more.

We are most heartily in accord with that magnificent slogan of the seventy adopted in 1907, "Mental activity, intellectual development, spiritual attainment," as well as our own quorum slogan, "The saving of the souls of the children of men."

We think that all seventies should contribute of their power to make of the quorum an organization of power and influence for good. By so cooperating with the constituted authorities, one another, and with the Lord, untold power and blessings will come to our organization, the 171st Quorum of Seventy. A membership therein is a call in the Priesthood to honor and distinction, as special witnesses of the Lord Jesus Christ.

PASSING EVENTS



President A. W. Ivins was appointed president of the L. D. S. University, May 10.

The battle of Kilkenny ended May 3, by the Irish Free State troops capturing Ormond castle, held by the irregulars.

The water in the Lake has risen eight inches since March 1. Ordinarily the rise at this time of the year in six weeks is only six inches.

A threat of war was made by M. Poincare, the French premier, in a speech at Bar-de-Duc, France, if the Germans default in their payment of reparations, May 31.

Paul Deschanel died April 28, at Paris, of influenza. He was at one time president of France, which position he resigned in September, 1920, owing to poor health.

Arbor day, April 15, witnessed a big snow storm and the planting of trees was generally postponed. The following day eight inches of snow fell in Salt Lake City.

Mr. A. C. Keeley, manager of the Keeley Ice Cream Co., died April 11 at Pasadena, Cal., after an illness of fourteen months. He came to Salt Lake City in 1890.

Fire destroyed a school building at Huntington, Emery Co., April 12, but the children were quickly formed in line and marched out without panic. None was injured.

The eighteenth session of the Council of the League of Nations opened at Geneva, May 10. It was presided over by Count Quinones de Leon, Spanish ambassador to France.

A memorial library for President Charles W. Penrose has been proposed by Dr. George H. Brimhall, in a letter sent out to prominent men and women in the inter-mountain territory.

By an explosion of T. N. T. near Helper, Utah, considerable damage was caused to buildings, and many persons were injured. The explosive was used for road building across the river.

A world federation is the aim of Father Luigi Sturgo, leader of the Italian Catholic party. He has been given a respectful hearing at Genoa, though he is not a delegate to the conference.

Mrs. Annie Woodhouse Candland, widow of David Candland, died at Mt. Pleasant, April 14, of cancer. She was born in Adwick, Yorkshire, England, Nov. 13, 1838, and came to America in 1850.

Mine guards and miners clashed at Scofield, Carbon Co., April 27. Many shots were fired and three men were reported wounded. This is said to be the first bloodshed of the present coal strike.

After twenty years on a mission, Elder Wilford J. Cole, of Nephi, was

tendered a reception, on his arrival home, April 18. He had been employed on the sugar plantation of the Church in the Hawaiian Islands.

Famine is predicted for 1923, by Sir William Beveridge, owing to unfavorable weather conditions, he says, next year. *Nature*, the leading scientific weekly in England regards the prediction as well founded.

William D. Funk, of Manti, died at his home there, April 10. He was born at Quincy, Ill., Nov. 7, 1844, and came to Utah, with his parents in 1847. Funeral services were held in the Manti Tabernacle, April 14.

Governor Mabey's party left for Los Angeles, April 17, where they took part in the observance of "Utah day" April 19. The party consisted of thirteen persons. President Heber J. Grant was one of the number.

China has ratified the treaties signed in Washington during the armament conference and also the Shantung treaty with Japan, negotiated at the same time, according to word received by the Chinese legation, May 6.

Venus has a rotation of about the same speed as the earth, according to an announcement made by Mr. Alfred Roredame in the March *Popular Astronomy*. Mr. Roredame is a Salt Lake astronomer of world-wide recognition.

Against the Ku Klux Klan, Kansas City enacted an ordinance, April 25, providing for a fine of \$100, for appearing in public in a costume concealing the identity of the wearer. Similar action was taken in Los Angeles.

The first conference of the Church in Ireland, since that country became a Free State, was held April 16, in Mill's Hall, Merrion Row, Dublin. Elder Orson F. Whitney, president of the European mission was in attendance.

The new chapel at Grantsville, Tooele, was dedicated April 23, by Elder Rudger Clawson, of the Council of the Twelve. It has been erected at the cost of \$28,630, one-third of which was contributed from the general Church funds.

The death of Mrs. Sallie Saunders, 92 years old, Lompoc, Calif., was announced May 2. She was a sister of the youthful sweetheart of Abraham Lincoln, Ann Rutledge, who died at the age of 16. Mrs. Saunders had many Lincoln mementos.

Andrew Rosequist died May 4 in his home in Provo, of pneumonia. He was born October 8, 1845, in Malmo, Sweden, and came to Utah in Captain Horne's ox teams company, and to Provo in 1912. He was a veteran of the Blackhawk war.

Funeral services for Samuel Davenport, of Manti, who died April 19, were held April 23, in the Manti tabernacle. He was a native of England, born Nov. 18, 1845, and has been a resident of Manti since 1864. He was a veteran of the Black Hawk war.

A son was born to Elder Heber Grant at Laie, Oahu, Hawaii, April 24. Elder Grant is a son of B. F. Grant, of the Dr. W. H. Groves L. D. S. hospital, Salt Lake City. He and his wife have been in the Hawaiian mission for about a year.

Résolutions of protest against anti-"Mormon" slander in England, were adopted, April 18, at a meeting at the Hotel Utah of the Defense League. Officers of the organization were elected. The intention is to send the resolutions broadcast in Great Britain.

Funeral services for Patriarch James J. Chandler, Rigby, Idaho, were held in the stake tabernacle, April 24, in the presence of a large audience. He was a native of England, born July 16, 1849. He taught school in Willard and other Utah towns for years, and was a prominent Church worker.

A fearful tornado swept Austin, Texas, May 4, as a result of which nine persons were reported dead, and thirty-eight injured two probably fatally and property damage was estimated at \$400,000. Following the windstorm, came rain and hail, some of the hailstones being as large as small eggs.

St. Johns stake presidency was reorganized, April 30, by the appointment of Levi S. Udall as president and Jacob Hamblin and Le Roy Gibbons counselors. President David K. Udall was honorably released. Charles Whitney, Jr., was appointed bishop of Vernon ward, and Edwin L. Whiting, bishop of St. Johns ward.

Henry Horsley died, May 6, at his home in Salt Lake City at the age of 77 years. He was the oldest employe of the Utah Light and Traction company, and one of the first motormen of the company when the lines were electrified. He drove one of the horse cars on the Salt Lake Street railway in the early days.

Valuable coins. According to a newspaper article published April 16, one collector has paid \$352 for a twenty-dollar gold piece struck by the Deseret mint in 1849. The issue that year consisted of \$20, \$10, \$5, and \$2.50 pieces. In 1850 and 1860 \$5 pieces were again struck. There are not many of these rare coins left.

Wm. Jennings Bryan offered \$100, April 27, to any professor who can harmonize the Bible with the teachings of evolutionists. He paid that sum to Prof. R. C. Spangler, West Virginia University, for answering certain questions, because, he wrote, "It is worth \$100 to me to see a college professor guilty of cowardly evasion."

Richard Croker, formerly leader of Tammany Hall, New York, died April 29 at Glencairn castle, Sandycroft, a few miles from Dublin. His wife was at the bedside. The former political leader spent the better part of the last ten or twelve years in Ireland, where he owned extensive estates, making occasional visits to the United States.

The First Presidency indorsed the censure of Arbuckle films, April 21, by asking Senator Reed Smoot by wire to express to Will H. Hays, head of the American Moving Picture Corporation, their approval of his recent action against those films. "We think his name," the First Presidency say, "should never be allowed to appear in the movies again."

The centennial of the birth of Ulysses S. Grant was observed April 27 in Washington and at Point Pleasant, Ohio, the birthplace of the great soldier and president. At the capital a memorial of bronze was dedicated in the Botanic Gardens. President Harding attended the exercises at Point Pleasant. In New York an oak tree was planted at Grant's grave.

Patriarch Duncan M. McAllister observed the 80th anniversary of his birthday, April 17. Bishop George S. McAllister, of the Eleventh ward, Salt Lake City and Mrs. Nettie Maeser McAllister entertained a family party at their home, in his honor. Brother McAllister looked hale and hearty and is evidently good for many more birthday celebrations on this side of the veil.

The water in Parley's creek, Red Butte and Emigration, southeast of Salt Lake City, was higher on May 5 than it has ever been. At Sugar House corner the water poured over the top of the conduit at Twenty-first South and Eleventh East streets, suspending traffic at this point. At Seventeenth South and Fifth East streets and on the west side of the street yards were flooded and sidewalks covered with mud and debris.

President George W. McCune, of the Eastern States mission, was the guest at a farewell party at Washington, D. C., April 30. He is to go to Los Angeles, to take charge of a stake of the Church to be organized there. Senator Reed Smoot, former Governor Spry, and Representative Don B. Colton were in attendance. Elder B. H. Roberts has been appointed to succeed Elder McCune as president of the Eastern States mission.

An L. D. S. chapel site in Ocean Park, Cal., was dedicated, and ground broken, April 6, in the presence of a large congregation. The building will be 100 feet deep in the form of a T. The bar to the T will serve as an amusement hall and also for class rooms. There will be no basement. When completed the building will comfortably seat 550 people. R. D. Rutherford, Salt Lake architect and contractor, is in charge of the building.

Russia replied to the memorandum of the Allies, May 11, suggesting that a special commission be appointed to deal with the Russian problems, after the adjournment of the Genoa conference. In the meantime a report became current that Russia and Germany had entered into a secret military agreement, April 3, by which Germany had undertaken to furnish the "Red" army of Russia with arms and other equipment, and with training officers.

Chicago has another Haymarket case in the coldblooded murder, May 10, of Lieutenant Terrence Lyon and Policeman Thomas Clark during riots attributed to labor war. Rewards amounting to \$50,000 were immediately offered for the apprehension of the murderers. The headquarters of the labor unions were raided by the police and prominent labor leaders, including "Big Tim" Murphy, "Con" Shea, and Fred Mader, were arrested.

Russia demands fifty billion gold rubles for damage done by the forces of Denikine, Kolchak, Yudenicht, and Wrangel, and the loss of Bessarabia to Rumania. The bill was presented April 15 by the Russian soviet delegates at the Genoa conference in answer to a demand that Russia accept responsibility for the Russian pre-war debt. Lloyd George promptly declared their claim inadmissible and asked for a favorable reply to the demands of the allies, or the withdrawal of the Russian delegates.

Civil War was reported from Peking, China, April 29. On that date Wu Pei Fu attacked the forces of Chang Tso Lin that had been thrown in a semi-circle around the capital. On May 1 fierce fighting was in progress, with the advantage on the side of the attacking forces, and on May 5, the city was captured by Gen. Wu Pei Fu. The forces of his opponent, Gen. Chang Tso Lin were routed. The latter is said to have been the standard bearer of a Chinese militarism, while Gen. Wu Pei Fu was the leader of a liberal party.

Thousands are homeless in the stricken flood zones of Louisiana and Mississippi. Particular efforts at relief were directed May 1 to the area in central eastern Louisiana, where a lake of more than 1400 square miles now stands on fertile farm lands and commercial towns as a result of

the breaking of the levee of the Mississippi river near Ferriday. Harrisonburg, La., far west of the river, but in the flood zone, presented the most serious problems. On May 8, seventy thousand persons were reported homeless.

Mildred Ingram Bailey, daughter of Owen A. and Mary Strong Bailey, 21 years of age, died Friday, April 7, 1922, at Los Angeles, California, of heart trouble. She was born July 13, 1900. Her mother died about three years ago. Miss Bailey was a trusted worker and a lovable personality in the *Improvement Era* business office since October, 1917, until about a year ago when she went to Los Angeles on account of her health. Her body was brought to Salt Lake City for burial. She is survived by one brother and five sisters.

The remains of Elmer Jespersen were recently shipped from over seas and laid away in a beautiful little valley near Tucson's foothill's cemetery, located in the desert soil of beautiful Arizona amid sunshine and flowers. S. Spencer Porter of Tucson, Arizona, sends a eulogy for Elmer, who was one of his comrades and who crossed the seas to fight for freedom. He says, "We know that wreaths of glory will forever crown his brow. Peaceful may his silent slumber be, and may we always remember that he gave his life, offered as a supreme sacrifice to God, humanity and country."

Mrs. Anna Olsen McKay and baby were drowned, April 23 in Ogden river, near the Hermitage. James Gunn McKay, with wife and their eight-months old son, was on his way from their home in Huntsville to Ogden, where he was to attend a meeting and deliver an address, when the automobile went through the railing of a temporary bridge. The vehicle turned turtle in the water. Mr. McKay was rescued by bridge workers and escaped with only minor injuries. The baby was dead when taken from the wrecked car, and the efforts made to save the life of Mrs. McKay proved of no avail.

A protest was sent to the Mexican government, April 17, by the state department, at the request of U. S. Senator Wm. H. King, against the confiscation by Mexico of 26,000 acres of land near Ascension in Chihuahua, owned by settlers who are members of the Church, formerly living in Utah. Senator King was notified by an attorney at Nogales of this confiscation, and also has a resolution from Utah claimants against Mexico protesting against this seizure. The petition of the claimants also asks that the administration take whatever steps are necessary to enforce the proper settlement by Mexico of all American claims against that government.

A children's convalescent hospital and day nursery under the direction of the Primary Association was opened at 44 North Temple St., Salt Lake City on May 11. Miss Anna Rosenkilde was appointed supervisor, April 15. Miss Rosenkilde is a graduate nurse of the L. D. S. hospital. During the war she was in service at Fort Sill and later was overseas with the A. E. F. army nurse corps having charge of 125 beds in one of the largest base hospitals in France. She will have complete charge of the home under the supervision of the Primary association hospital committee, including Mrs. Louie B. Felt, president; Miss May Anderson and Mrs. Clara W. Beebe counselors; Mrs. Alice T. Sheets, chairman in charge of the children being cared for by the Primary association at the hospital, and Mrs. Vilate S. Chambers. President Heber J. Grant was present at the opening ceremonies, and dedicated the building.

Utah Lake reached its highest level during the first half of April. On the 12th of that month a delegation from Utah county, headed by Preston G. Peterson, met with the Utah water storage commission at Salt Lake

to call the attention of the authorities to conditions around Utah lake, where the water was more than two feet above compromise point, and was expected to go higher. The delegation suggested that something be done to lower the lake immediately and also that 30,000 to 40,000 acres of land adjacent to the lake be reclaimed by drainage. A committee consisting of A. F. Doremus, Dr. Richard R. Lyman, and W. O. Creer of the Utah water storage commission, was appointed to meet with a committee from Utah county comprised of A. T. Money of Spanish Fork; Joseph Welch, county agricultural agent and County Commissioner James T. Gardner, to consider and carry out, if possible, suggestions made at the meeting.

A Russo-German treaty was signed April 16, at Rapollo, by George Tchitcherin for Russia and Dr. Walter Rathenau for Germany. Both are delegates to the Genoa conference. The treaty nullifies the Brest-Litovsk treaty, cancels all war claims and establishes full diplomatic relations between the two countries. The British and French delegates declared that they considered the signing of the treaty a disloyal act. On April 18, the allies agreed to expel the German delegates from the meetings of the conference commission committee dealing with Russian affairs, and recommended that the reparations commission annul the Russo-German treaty. The German delegates April 21, agreed to stay away from the meetings of the commission dealing with Russian affairs, and the Russians accepted in principle the acknowledgment of Russia's pre-war debt, on condition that they were promised a long moratorium, small interest, and a big loan. On May 4, the reparations commission, to which the matter of the Russo-German treaty had been referred, notified the various governments that it had failed to find that the treaty violated the Versailles treaty.

Elder Lewis Warren Shurtliff, president of the Weber stake for 39 years, died May 2, at the family residence in Ogden. He was born in Sullivan, Lorain county, Ohio, July 24 1835, the son of Luman A. and Eunice B. (Gaylor) Shurtliff. The parents joined the Church the year the son was born and went to Kirtland, Ohio. They then moved to Far West, Mo. Subsequently the family went to Nauvoo, Ill., where the senior Shurtliff joined the Nauvoo Legion, of which he was elected major. In 1846 the family moved to Winter Quarters, and in 1851 they came to Utah, settling first at Salt Lake and soon after in Weber county. The deceased has for many years been prominent in the state and Church. He has served as county commissioner, probate judge, a member of the constitutional convention and a member of the territorial legislature. He attended the first irrigation congress session and was at every session during the time the congress was in existence. In civic affairs Judge Shurtliff was also active and was the first president of the street railway system in Ogden. In 1910 he was appointed postmaster at Ogden, serving a four-year term. In 1854 President Shurtliff was sent by President Brigham Young upon a colonization mission to the Salmon river country in Idaho. While there he assisted in building Fort Lemhi. He also built the first irrigation ditch for the colony in 1854. In 1858 Mr. Shurtliff returned to Utah. He made a number of trips across the plains with ox teams to assist emigrants coming to Utah. In 1867 he went to Europe as a missionary. He was bishop of the Plain City ward, and acted as president of the Weber stake since Jan. 21, 1883, which office he retained up to the time of his death.

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